الألفين في وصف سادة الكونين

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The Two Millennia in the Description of the Attributes of the Masters of the Two Realms

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Preface

In the name of God, the Unknowable Secret, the Immanent Power, He who cannot be named, the Creator—the Only Creator, the Harbinger of Destruction and Power, the Meaning of Meanings, He, who cannot be described by any-thing. All Praise due to Him, Lord, and God, of every single thing, the Watcher of every Atom, who reaches all, yet nothing may reach Him.
Praises and Prayer be to the Messiah of the ʻArabs, the Most Praised, the Mercy to the Worlds, Muhammad son of ʻAbdallah, and upon his holy divine family, namely, ʻAli, Fatimah, Hasan, Husayn, and the 9 from his loins.
This book, al-Alfayn, was unknown to the public, and disregarded as a work that was lost, like a few other texts of Borsi. However, by the permission of God and His messenger, I embarked on a quest, not long ago, beginning on the 4th of December, 2024—to find and explore: who was Rajab al-Borsi, and does he have any other works, other than his infamous "Mashariq"?
That led me to discovering "al-Durr al-Thameen", the Precious Pearl, which was his personal tafsir, and then "Mashariq al-Amaan", which could be considered an abridged Mashariq Anwar, or a volume 2. Both of these works are surface level, and published for public use. However, reading the biography (tarjama) of Borsi, I saw that he had, almost a dozen more books, namely:

1. **Arcana of the Imams** (Asrār al-Aʾimmah - أسرار الأئمة)
2. **Arcana of Letters** (Asrār al-Ḥurūf - أسرار الحروف)
3. **The Sixteen Doors on Hadith** (Al-Abwāb al-Sittata ʿAshar fī al-Ḥadīth - الأبواب الستة عشر في الحديث)
4. **The Two Thousand** (Al-Alfayn fī Waṣf Sādāt al-Kawnayn - الألفين في وصف سادة الكونين)
5. **The Establishment of Tawḥīd and the Blessings upon the Prophet and His Guiding Imams (Peace Be Upon Them)** (Inshāʾ al-Tawḥīd wa al-Ṣalawāt ʿalā al-Nabī wa Ālihi al-Aʾimmah al-Hudāt ʿalayhim al-salām - إنشاء التوحيد والصلوات على النبي وآله الأئمة الهداة عليهم السلام)
6. **Exegesis of Sūrat al-Ikhlāṣ** (Tafsīr Sūrat al-Ikhlāṣ - تفسير سورة الإخلاص)
7. **The Special Virtues of Allah's Beautiful Names** (Khawāṣ Aṣmāʾ Allāh al-Ḥusnā - خواص أسماء الله الحسنى)
8. **The Precious Pearl: Five Hundred Verses Revealed from the Lord of the Worlds on the Virtues of Our Master, the Commander of the Faithful, According to Most Interpreters of Religion**
(Al-Durr al-Thamīn fī Khams Miʾah Āyah Nazalat min Kalām Rabb al-ʿĀlamīn fī Faḍāʾil Mawlānā Amīr al-Muʾminīn bi-Ittifāq Akthar al-Mufassirīn min Ahl al-Dīn - الدر الثمين في خمسمائة آية نزلت من كلام رب العالمين في فضائل مولانا أمير المؤمنين باتفاق أكثر المفسرين من أهل الدين)
9. **The Oriental Lights of Certainty in the Realities of the Arcana of the Commander of the Faithful** – His Most Famous Work

(Mashāriq Anwār al-Yaqīn fī Ḥaqāʾiq Asrār Amīr al-Muʾminīn - مشارق أنوار اليقين في حقائق أسرار أمير المؤمنين)

10. **The Illuminating Glimpse of the Revealer in the Secrets of Names, Attributes, Letters, and Verses, and What Corresponds to Them in Supplications and Words**
(Lamaʿat al-Kāshif fī Asrār al-Asmāʾ wa al-Ṣifāt wa al-Ḥurūf wa al-Āyāt wa Mā Yunāsibuhā min al-Daʿawāt wa Yuqāribuhā min al-Kalimāt - لمعة الكاشف في أسرار الأسماء والصفات والحروف والآيات وما يناسبها من الدعوات ويقاربها من الكلمات)
11. **The Glowing Lights of Glorification and Its Comprehensive Secrets in Tawḥīd In Speculative Theology and Tenents of Faith** (Lawāmiʿ Anwār al-Tamjīd wa Jawāmiʿ Asrārihi fī al-Tawḥīd fī ʿIlm al-Kalām wa al-ʿAqāʾid - لوامع أنوار التمجيد وجوامع أسراره في التوحيد. في علم الكلام والعقائد)
12. **The Rising Lights of Security and the Essence of the Realities of Faith**
(Mashāriq al-Amān wa Lubāb Ḥaqāʾiq al-Īmān - مشارق الأمان ولباب حقائق الإيمان)
13. **The Births of the Imams and Their Virtues** (Mawālīd al-Aʾimmah wa Faḍāʾiluhum - مواليد الأئمة وفضائلهم)
14. **The Mahdī's Lamentation and the Imāmī Condolence**
(Al-Nudbah al-Mahdiyyah wa al-Taʿziyyah al-Imāmiyyah - الندبة المهدية والتعزية الإمامية)
15. **The Unity of Existence** – A Book on Philosophy
(Waḥdat al-Wujūd, Kitāb fī al-Falsafah - وحدة الوجود، كتاب في الفلسفة)
16. **A Treatise on Sending Blessings upon the Prophet and the Imams**
(Risālah fī al-Ṣalawāt ʿalā al-Rasūl wa al-Aʾimmah - رسالة في الصلوات على الرسول والأئمة)
17. **A Treatise on the Visitation of the Commander of the Faithful (Peace Be Upon Him)**
(Risālah fī Ziyārat Amīr al-Muʾminīn (ʿalayhi al-salām) - رسالة في زيارة أمير المؤمنين (عليه السلام))

Most of these works can be found in manuscript form, in private libraries however. Al-Alfayn, was given to me by a good friend, may Allah bless him, after I had asked him if he knew anything about Bursi. Thus, I received the transcription of this book, along with it the (public) manuscripts, which I found archived. So, I decided to embark on translating it, as I have done before, having translated around a third of Mashariq, for personal use, and translated several Ismailite treatises, given to me by a Ismaili colleague, Dost Muhammad. It was in fact, Dost Muhammad, who originally introduced me to Bursi, after he had translated "Mashariq Anwar" in 2023, from the french version by Henry Corbin, releasing it. I thank him for bringing me into the light of, what I like to call, the "Corpus Borsium", as I have collected a large series of manuscripts and

documents on Bursi's life, and his works, which I do plan to get transcribed, by the permission of God.

Rajab ibn Muhammad al-Bursi, may Allah rest his soul, and sanctify his secrets, was arguably the most important figure in Twelver Imamology, who authored the aforementioned "Mashariq Anwar al-Yaqin", which contains famous sermons, such as the Sermon of the Two Gulfs (Tutunjiyyah) and the Sermon of Luminous Light (Nawraniyya). The authenticity of these sermons is contested by various rijalists, however not a single classical scholar has contented them, only criticising Bursi's method of transmission. Infact, Sayyid Kazim al-Rashti, the famous Shaykhite student of Ahmad al-Ahsa'i, may Allah deal with him and forgive his misguided followers, wrote a Sharh (explanation) on the Sermon of the Two gulfs, compiled in 3 large volumes, explaining the literary devices used and the ta'wil (hermeneutics) of the, near controversial, statements given by the Imam. If you have heard of Khutbatul Bayan, that sermon, which can be found in al-Ha'iri's "Ilzam al-Nasib fi Ithbat al-Hujjah al-Gha'ib", is commonly associated with Bursi, however this is simply not the case. This arises from an unnamed sermon in the Mashariq Anwar, which was conflicted as Khutbatul Bayan by Urdu speakers, and translated by HubeAli under the name of Khubatul Bayan, leading to confusion. Infact, the translation in HubeAli, is not the original sermon in Mashariq, as various authors have edited it and changed it, adding, or, in their words, "Eloquating" the sermon, to "truly" elucidate the readers on the virtues of their Imam. What nonsense is this, corrupting a tradition simply to boast about the Imam, in ways that cannot be understood by most laymen. For the Imam can only be recognised by 'Urafa: Gnostics, who have been given light from Allah and His messenger, to understand and recognise their Imam. I say this: Bursi, may Allah rest his soul, was a simple saint of Allah, who was oppressed in his time, and continues to be oppressed through slander by charlatans today, such as by Yasser al-Habib, who blatantly lied about what scholars have said about him: calling him a exaggerator. God as my witness, Bursi is anything but an exaggerator, and he is free from all the slander people may apply to him.

al-Hafiż Raḍī al-Dīn Rajab b. Muḥammad b. Rajab al-Ḥillī al-Borsi (الحافظ رضي الدين رجب بن محمد بن رجب البرسي الحلي; c. 1333-1411) was an 'Iraqi, most likely of Iranian descent, Shi'i mystic, ascetic, theosopher, jurist, poet, and esotericist. Infact, his name, Rajab, may just be a title, as in the end of this book, the scribe writes "Shaykh Rajab al-Ibdaal", and I have seen some indicators pointing to his actual name being Muhammad, though, I, and many others, cannot really confirm this, and it seems that the earliest scholar to speak about him, al-Hurr al-'Amili, uses Rajab as his first name.
Rajab composed this book after his work Mashariq, according to the scribe of the manuscript, it was his last work, may Allah have mercy on him. He authored

the Mashariq in the year 768 AH. Rajab was a contemporary **Fakhr al-Muhaqqiqin**, the son of **al-Allama al-Hilli**, as well as **al-Shahid al-Awwal**, **Sayyid Amid al-Din**, known as **al-Amid**, **al-Karaki**, and others among the scholars and distinguished figures of his era. He composed this book in the year **770 AH** from the Hijra of the Prophet, upon whom be a thousand blessings, salutations, and greetings. al-Alfayn seems to be a large catechism in praise and veneration of the 14 infalliables, beginning with a poem and ending with a poem, all in love of the infalliables. A manuscript of this work, handwritten by Al-Hajj Ali Muhammad Al-Najafabadi, is available in the Al-Husayniyah Library, copied from another version written in 1098 AH.
Bursi completed the authorship of his book Mashariq Al-Aman in 811 AH, likely towards the end of his life, as he had finished Mashariq Al-Anwar in 773 AH.

Al-Hurr Al-Amili said about him: "He was a virtuous scholar, a hadith transmitter, a poet, a writer, and a literary person."[1]
Sheikh Abbas Al-Qummi said: "A virtuous sheikh, a hadith transmitter, a poet, a writer, and the author of Mashariq Al-Anwar and other works."[2]
Ali Al-Khaqani said about him: "He mastered various sciences such as exegesis, hadith, literature, and the secrets of letters."[3]
Sheikh Abdullah Al-Isfahani said: "A jurist, a hadith scholar, and a Mystic, the author of the famous book Mashariq Al-Anwar and other works. He was among the later scholars of the Imami school but preceded Al-Kaf'ami, the author of Al-Misbah. He was proficient in most sciences and had extensive knowledge in the science of the secrets of letters and numbers, as evident from his works…"[4]
Sayyid Jawad Shubbar said about him: "He was a jurist, a memorizer, a hadith transmitter, a literary person, a poet, and an author of books on hadith and other subjects…"[5]
Al-Khwansari said: "The masterful scholar, the working sheikh, the complete guide, the mystical pole, and the celestial saint."[6]
Sheikh Ali Kashif Al-Ghita said: "He was a hadith transmitter, a memorizer, a traditionalist, a literary person, a poet, and most of his poetry was about Ahl al-Bayt."[7]
Sheikh Muhammad Al-Samawi said: "He was a jurist, a hadith transmitter, a memorizer, a literate person, and a poet. No poetry is known from him except in

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[1]Amal al-Amaal vol 2 page 117
[2] al-Kunna wa'l al-Qaab page 122
[3] Shu'araa al-Hillah vol 2 page 368
[4] Riyaad al-'Ulema page 304
[5] Adab al-Tuf vol 4 page 232
[6] Rawdaat al-Jannat vol 3 page 337
[7] Al-Husuun al-Mani'a fi Tabaqaat al-Shi'a vol 9 page 207

praise of Ahl al-Bayt, and he authored works on hadith and other topics."[8]
Sheikh Abdul Hussain Al-Amini said: "He was one of the gnostics among Imami scholars and jurists proficient in various sciences, with evident excellence in hadith, literary eloquence, and poetry composition. He had deep expertise in the science of letters and their secrets, extracting its benefits, and his books are filled with investigation and precise insights. He had a unique approach to mysticism and letters (huruf)…"[9]
Sheikh Muhammad Ali Al-Yaqubi said: "He resided in Al-Hilla and was one of its most famous scholars in the late eighth century. He had extensive knowledge in hadith, exegesis, literature, and the science of letters."[10]
Omar Rida Kahala said about him: "A scholar, a hadith transmitter, and a poet."[11]
Hadi Kamal Al-Din said: "One of the prominent literary figures, sensitive in expression, with a refined sense, and possessing extensive expertise in many rational and jurisprudential sciences."[12]

As a follower of the 12 infallible Imams and an imitator of the Supreme Ayatollah, Sayyid Ali al-Sistani, may Allah raise me with him, I denounce any claimants to their positions, and denounce the false "abwab", namely: Abul-Khattab, Mughira ibn Sa'id, Abdullah ibn Saba, Muhammad ibn Nusayr, and all the other wicked charlatans who claimed divinity for the purest of creation. Bursi is free from the exaggerators, who like to use his works to prove their false ideologies, namely, the idea that the Imam created the world independently of God, almost like the gnostic demiurge. Woe to you whoever harbours this belief, and woe to those who claim divinity for our master, the Prince of the Bees, the First and the Last, the Lion of God and His manifestation, 'Ali, son of Abi Talib, may the most majestic and greatest of peaces be upon him and his progeny, his holy, chaste, wife, Fatimah, the Radiant, and the Greatest Creation, the Seal of Prophethood, the Loved, the Intimate, the Chosen, the Guided, the Warner, the King of the four corners of the Universe, the Lord of Existentiality, the Fig and Olive, the Guider, the Possessor of the Supreme Arbitration, TaHa & YaSin, Ahmad, the Lord of War and Wielder of the Greatest Anger, the King of the Angels, he who shall seat himself upon the throne of God, the Sender of Rain by the permission of his Lord, the Most Pure, the Most Perfect, the Incomparable in status, the Living Eye of God in His creation, His proof, His Hand, Muhammad, the great son of 'Abdallah, peace be upon him and his family.

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[8] al-Tali'ya vol 1 page 74
[9] Kitab al-Ghadeer vol 4 pages 31-32
[10] al-Babiliat vol 1 page 118
[11] Mu'ajam al-Mualafin vol 4 page 153
[12] Fuqaha al-Fayhaa' vol 2 page 309

The theology of Bursi can be described as neoplatonic. Essentially, the Logos (the divine Kalimah), is created by the Godhead (Allah) through the Light of His Majesty (nur-i-jalalihi), and through the Logos, the world is created and sculpted. The Logos is the Kaf and Nun, the "Kun" referenced in the Qur'an. As when Allah wants something done, He utters the divine Kalimah to do it. Everything they do is through the Will and Permission of Allah. The Logos; the Imam, is the Mirror of Allah, the Muzhir Ilahi: the Manifestation of Allah, who does as Allah wants. He is the representative of Allah and His authority and His message on Creation, and His proof on His servants. The Imam is almost a demiurge, though not to the point of the Mufawwidah, as Bursi says the Imam does not create independently, though he does call the Esteemed Apostle of Allah, Muhammad, the "Creator and Destroyer" in his magnum opus Mashariq Anwar. This of course, does not mean he believed in the idea that the Infalliables created the world, he simply meant that, since the Infallible manifests the great and noble names of Allah, he is technically called a Creator.

May Allah, the Most Powerful, the All Eternal, All knowing, bless all the followers of Muhammad, and of 'Ali, the Prince of the Bees. May Allah bless all the readers if they are true steadfast worshippers of Him and acceptors of His Messenger. May Allah curse the oppressors in all corners of existence, and bless the pious saint, Rajab al-Bursi.

Al-Alfayn fi Wasf Saadatul Kawnayn

In the name of God, the Most Merciful, the Most Compassionate.
Praise be to God, Who sends down rain, Who is the Sovereign of creation and decrees (sahib al khalq wal-amr). Blessings and peace be upon Muhammad and his family, who lead with honor and pride, just as the nights are led by Laylat al-Qadr[13]. After this, the humble servant, the poor in need of God, the guardian of tradition[14], Rajab ibn Muhammad al-Bursi[15], says: Born to Muhammad al-Hilli, May Allah save him from poverty and shield him from disgrace on the Day of Gathering. This is the book of the Two Millennia in the Description of the Attributes of the Masters of the Two Realms and Honoured Ones of the Two Weighty Things and Standards of the Two Worlds and the Honour of the Two Abodes and the Masters of the Two Existences and for whose Sake “When” and “Where” were Created[16] Gnosis of Whom is the Truth of the Truth and the Essence of the Essence[17]
Thus, for them (the divine family) it is said in poetry:

هم القوم آثار النبوة منهم تلوح وأعلام الإمامة تلمع

They are the people from whom the marks of prophethood shine, and the banners of leadership gleam

مهابط وحي الله وخزان غيبه وعندهم علم المهيمن مودع

They are the recipients of Allah’s revelation and the keepers of His hidden knowledge; with them resides the wisdom of the Almighty

وإن نطقوا فالدهر إذن ومسمعُ إذا جلسوا للحكم فالكل أبكم

If they speak, time itself listens; and if they sit in judgment, all remain silent

وإن ذكروا فالكون ندو مندل لهم ارج من طيبهم تيضوع

If they are mentioned, the universe exudes their fragrance, and the air is filled with the aroma of their goodness

وإن بادروا فالدهر تخفق قلبه لسطوتهم والأسد في الغاب تجزع

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[13] A specific night in the Holy Month of Ramadhan, usually associated by Shi’is with the night of the death of the first Imam, Ali, peace be upon him. It is called “The Night of Power”, because in such a night, a man may perform glorious “a’maal” (lit. acts) of worship, to the extent that one utterance counts as a thousand, and so on.

[14] al-Ḥafiẓ li-ibdaal, lit. the conserver of tradition. For more information, check footnote 22

[15] Bors; a small town (probably a sprawl of farms and grazing land in the time of the Ḥafiẓ) near Ḥillah in Southern ‘Iraq, containing the eponymous Barsippa, site of an ancient Ziggurat, and the supposed Maqaam (shrine) of the Prophet Abraham, peace be upon him.

[16] Allusion to the famous tradition: “O Muhammad! If it were not for you, I would not have created the stars. And if it were not for ‘Afi, I would not have created you. And if it were not for Fatimah, I would not have created either of you.”

[17] ‘Ayn al-’Ayn, lit. Eye of the Eye, or the Letter ‘Ayn = Letter ‘Ayn of the Letter ‘Ayn

If they advance, time’s heart trembles at their might, and even the lions in the forests are struck with awe
وإن ذكروا المعروف والجود في الورى فنجـــر نـــداهم زاخـــرا يتـــدفع
When generosity and virtue are mentioned in the world, their benevolence flows like a mighty river
آبــوهم ســماء المجـد والأم شمســه نجــوم لهــا بــرج الجلالـــة مطلــع
Their father is the sky of glory, and their mother its sun; the stars of majesty rise from their orbit
وجـــدهم خيـــر البريـــة أحمـــد نبـــي الهـدى الطهـر الشـفيع المشـفع
Their grandfather is the best of creation, Ahmad, the Prophet of guidance, purity, and the intercessor, the Intermediary
فيا نسباً كالشمس أبـيض واضـــح
O noble lineage, as clear as the sun,
ويـــا شـــرفاً مـــن هـامـــة المجـــد أرفـــع
And O honor, the highest of all,
فمن مثلهم إن عـد في النـاس مفخر
Whoever is like them, if one counts the pride of people,
أعد نظراً يا صاح إن كنت سمع
Look closely, my friend, if you hear it.
ليرهم ميامين قوامين عن نظي
Their paths are blessed and pure, unblemished by any rival,
فلا فضل إلا حين يذكر فضلهم
There is no virtue except when their virtues are mentioned,
داة ولاة للرسالة منب
The guide of those who lead the message,
ولاعلـــم إلا عـــنهم
And there is no knowledge except from them,
ين ولا عملاً ينجى تمدا غير حبّهم
No work will save but their love,
إذا قـــام يـــوم الجمع للخلق مجم
When the Day of Gathering comes for all creation.
فمـــن حـــاد عـــنكم أو تـــولا ســـواكم
Whoever strays from you or follows another,
فليس لـــه فـــي رحمـة اللـــه مطمـــع
There is no hope for him in Allah's mercy.
ولو أن عبـدا جـــاد فـــي اللـــه جاهـد
Even if a servant struggles in the cause of Allah,
بغير ولا آل العبـــاء ليس ينفع
Without the family of the Prophet (Ahl al-Bayt), it will not benefit him.
فيا عترة المختـــار يـــا رايـــة الهـدى
O family of the Chosen One (al-Mukhtar), O flag of guidance,
إليكم غـــداً فـــي مـــوقفي أتطلـــع
To you I turn on the Day of Judgment, seeking your mercy.

خذوا بيد البرســـــي عبـــد ولاكـــــم
Take the hand of al-Borsi, the humble servant who submits to you,
فمـــــن غيـــــركم يـــــوم القيامة يشفع
For none other than you will intercede on the Day of Judgment.
مددت يدي بالذل في دار عزكم
I extend my hand in humility to your house of honor,
فحاشــــــــاكـــم إن تدفعوها وتمن
Far be it from you to reject it or turn me away.
عليكم سلام اللــه يــا رايـــــة الهــدى
Upon ye all is the peace of God, O flag of guidance,
لقــــد خـــــاب عبـــــد غيرهـــــا[18] جـــاء يتبـــع
Indeed, those who follow others[19] have failed and come with regret

I inscribed within it (this book) two thousand words[20], guided by the evidence of thorough investigation. I was accompanied in it by precise divine success and led to it by the guide of guidance through the hand of divine authority and care. I brought forth from the hidden treasures of secrets and the stored reserves of lights what every freeborn soul believed in[21] and what those who turned away at the first instance denied. In what I intended, I seek help from Allah in manifesting what is clear, for from Him and by Him comes assistance and victory.

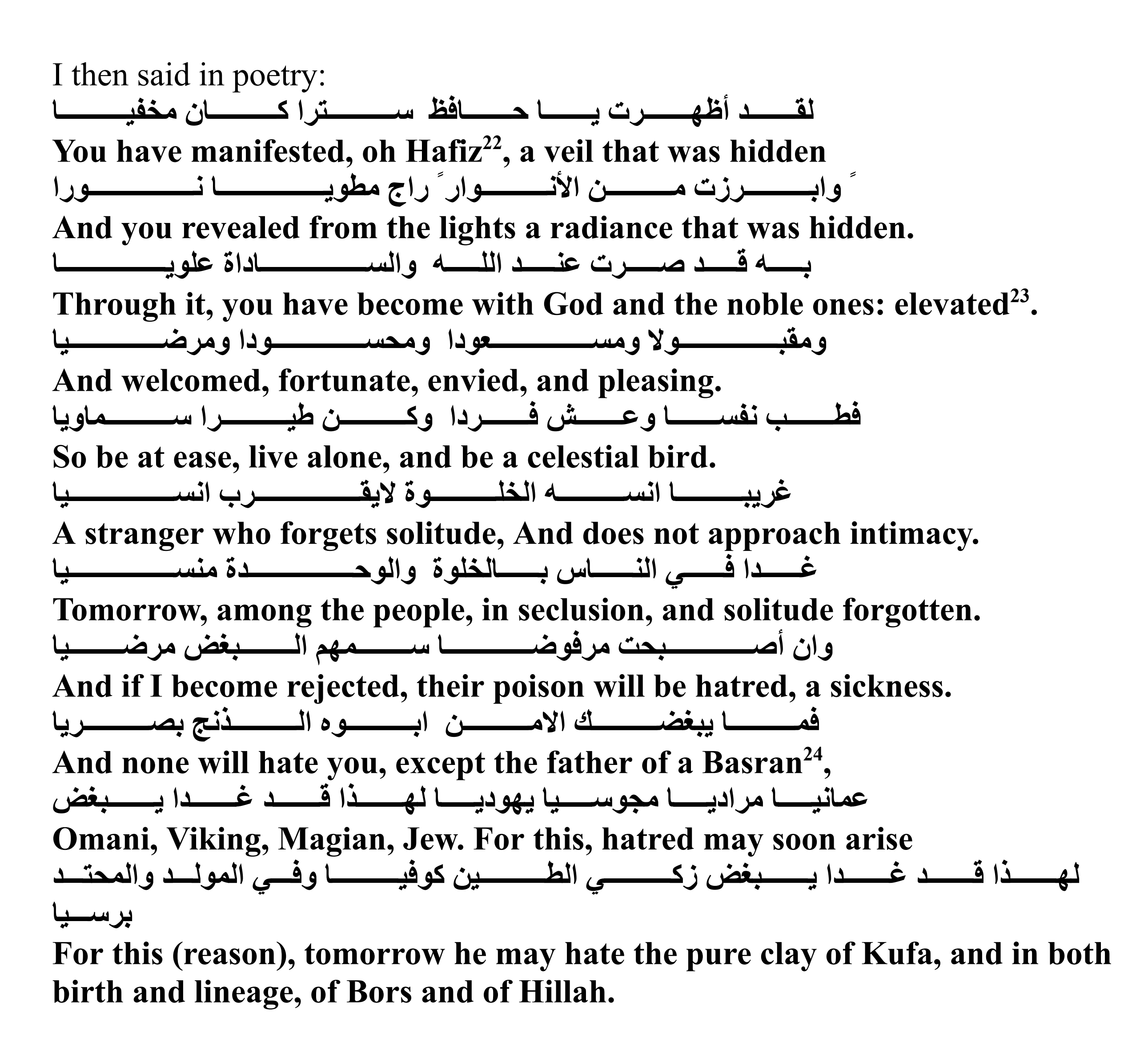
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[18] Ie the Rayeh **رايـــة .** The instance of ‘ B D here (**عبـــد**) refers to servitude and peonage, rather than worship, as with other Shi’i naming conventions, such as ‘Abd al-Zahra, rather than meaning “Worshipper of the Radiant”, it simply means “Follower/Peon of the Radiant”

[19] Allusion to Zuraiq and his companion

[20] The Hafiẓ has a special affinity to naming his works on numbers, such as his tafsir: “al-Durr al-Thamin fi khamismiah ayat nazlat fi Amir al-Momineen”, lit. the Precious Pearl in 500 verses revealed regarding the Prince of the Faithful, and this work, al-Alfayn, lit. the Two Millenia, or *more* literally, the Two Thousand.

[21] A reference to Qur’an 7:172. The tafsir of the verse given by Shi’i exegetes is such: Allah (swt) asked the souls of all creatures in ‘Alam al-Dharr (the Aeon of Existentiality) “Am I not your Lord?”, they said “Yes”, “And Muhammad your Prophet?”, they said “Yes”, “And ‘Ali your Overseer?”, so most of them rejected but a few: al-Ḥasan ibn Maḥbub narrated from Jabir ibn Abdullah from Abu Abdullah (pbuh) that the Messenger of Allah (pbuh) said to ‘Ali (pbuh): *“O Ali, you are the one by whom Allah argued against His creation when He asked them, 'Am I not your Lord?' They replied, 'Yes.' He said, 'And Mūḥammad is your Prophet?' They said, 'Yes.' He said, 'And Ali is your Imam?' They all refused your leadership and acknowledgment of your merit, arrogantly turning away from it, except for a few of them, who are the people of the right hand, and they are the fewest of the few. And in the fourth heaven, there is an angel who says in his glorification: Glory to the One who guided this small creation from this vast world, due to this great favour.”*



I then said in poetry:

لقد أظهرت يا حافظ سترا كان مخفيا

You have manifested, oh Hafiz[22], a veil that was hidden

ً وابرزت من الأنوارً راج مطويا نورا

And you revealed from the lights a radiance that was hidden.

به قد صرت عند الله والسادات علويا

Through it, you have become with God and the noble ones: elevated[23].

ومقبولا ومسعودا ومحسودا ومرضيا

And welcomed, fortunate, envied, and pleasing.

فطب نفسا وعش فردا وكن طيرا سماويا

So be at ease, live alone, and be a celestial bird.

غريبا انسه الخلوة لايقرب انسيا

A stranger who forgets solitude, And does not approach intimacy.

غدا في الناس بالخلوة والوحدة منسيا

Tomorrow, among the people, in seclusion, and solitude forgotten.

وان أصبحت مرفوضا سهمهم البغض مرضيا

And if I become rejected, their poison will be hatred, a sickness.

فما يبغضك الامن ابوه الذنج بصريا

And none will hate you, except the father of a Basran[24],

عمانيا مراديا مجوسيا يهوديا لهذا قد غدا يبغض

Omani, Viking, Magian, Jew. For this, hatred may soon arise

لهذا قد غدا يبغض زكي الطين كوفيا وفي المولد والمحتد برسيا

For this (reason), tomorrow he may hate the pure clay of Kufa, and in both birth and lineage, of Bors and of Hillah.

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[22] Hafiẓ; a memoriser or conserver of an art, typically used to refer to the memorisers of the Holy Qur'an, pl. Huffaẓ. In this context, "Hafiẓ" refers to the author himself, who infact refers to himself as "Hafiẓ Borsi" in the introduction of Mashariq Anwar al-Yaqin and Mashariq al-Amaan, lit. "The Conservative of Borsippa"

[23] A play on words between High ('alee) and Alawite ('alawi), giving the word two meanings: become high amongst the lords, or become high amongst the Alawite lords.

[24] A word used here is "Dhinj" (الذنج), which is not a word in either Arabic or Persian, and thus seems to be either: A scribal error for Zanj (negroe); An archaic southern 'Iraqi word

Then I say regarding the tongue of taqsir[25], apologizing to the masters of this world, for carrying the poor with little praise, and bringing a small amount of rain to the sea currents in poetry:

يابني الوحي عبدكم قد اتاكم باسطار احتى رجاه لديكم

O children of revelation, your servant has come to you with a scroll, hoping for your mercy,

والى باب جودكم جآء يسعي لكتاب الألفين يهدى اليكم

And to your door of generosity, he has come, striving with the book of two thousand to your hands.

فاقبلوا تحفة الفقير فما قد ثريناه والله يثنى عليكم

So accept the humble gift of the poor, for what we have presented, and may God bestow His blessings upon you.

I say, before beginning the task (of this book), to an ignorant man who has a scruffy[26] beard and a mind lighter than a feather, arguing with me about matters that concern God, His angels, and His messengers. I hope that his lack of understanding and overwhelming ignorance don't blind him, for he claims that in my book there is exaggeration and falsehood. Yet, in his ignorance, he has misunderstood the essence of overstatement (ghuluw)[27] and has strayed from the path. Had he followed the guidance of the Quran, before making such denouncements and accusations, he would have been shown the words of the

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[25] Lit. Shortening. A term used in Shi'ite polemics, referring to the action of lowering the status of the Holy Imams. A person who commits taqsir is referred as a "Muqassir" (lit. Negator), which also appears in Abu ʿAbd-Allāh al-Ḥusayn ibn Ḥamdān al-Khuṣaībī's "Hidayatul Kubra", in what seems to be a fabricated hadith, urging the Shi'ites to take from the Ghulat (exaggerators): "Narrated from Ali bin Hasaan, he said, I entered upon Imam al-Askari (peace be upon him), and said, 'May I be sacrificed for you, from whom should I seek guidance regarding the principles of my religion? As there are numerous discussions.' He said, 'Seek it from the ones whom the Nasibis accuse of Rafdh (rejection), **and whom the Muqassira among the Shia accuse of Ghuluw (exaggeration).** And it is envied and disavowed from the extremists [Murtafi'ah], so, seek guidance from it, as you will find in it all that you seek regarding the principles of your religion.' (Hidayah pgs 416-417)

[26] The original text in both manuscript and transcript is "Taflisha" (تفليشة), which is not a word within the Arabic language, but rather seems to be a spelling error for "Tafshila" (تفشيلة), meaning disorganised, scruffy, unkempt. My translation thus has shown the latter.

[27] In essence, ghulu (overstatement, excess, exaggeration) is ascribing false "virtues" to the holy infalliables, typically done by the "Ghulat" (those who exaggerate: the exaggerators), a term used by Twelvers against sects/milleus of Alids who ascribed divinity to the Imams, such as the Khattabiyya (lit. the Followers of (abul) Khattab), the Mufawwidha (Demiurgists; those who believe the Imam created the world independently of God), the Nusayriyya (lit. the Followers of (ibn) Nusayr) and other sects.

Most Merciful, which clarify that exaggeration falls into two categories: one leading to disbelief and the other to faith. The form of exaggeration that leads to disbelief is that which Allah, the Sustainer, has forbidden. He says, *“Do not exceed the limits in your religion, and do not speak about God without knowledge of the truth.”* Exaggeration that is unjust is the very thing He has prohibited. This category involves elevating the created to the level of the Creator, and claiming that the created being is a creator—this is explicit disbelief. Therefore, avoid such misinterpretations, for they stem from a poor understanding of the verses and reports, and the hasty rejection of established truth. Before launching into accusations of heresy and blasphemy, one should pause and reflect on the essence of faith and the proper understanding of revelation in poetry:

ليس أغلو في علي بل أقل إنه مولى الوري عقد الولا

I do not exaggerate in my praise of Ali; rather, I say he is the master of creation, the one to whom allegiance is bound.

آية الرحمن نفس المصطفى من غلا بالحق فيه قد علا

He is a sign of the Merciful, the very soul of the Chosen One. Whoever exaggerates in truth only elevates him further.

إنما الواجب إذ لا بدعة خالقا كلا ومعبودا فلا

It is only a duty, for there is no innovation in him. Creator: nay! and Worshipper: Nay!

وعدى هاذين قل في وصفه ما تشاء فالقول فيه قد حلا

These two qualities are His, say what you will about Him, for the words of praise regarding Him are ever sweet.

رجبا لا تخش في مدحته من رجيم وزنيم مبتلا

O Rajab, do not fear in your praise of him, from the accursed or the shameful, or the afflicted.

فيه او[28] في امه شك وذا الشك لا ينفك ما بين الملا

In him or in his nation, there is doubt, and this doubt remains unresolved among the masses.

As for exaggeration, it is the way of God and His Messenger. Regarding it being the way of God, it is narrated by the author of “Al-Kashaf” that God Almighty says in a Hadith Qudsi (divine tradition):

“I swear by My Majesty and Glory, I shall admit into Paradise whoever obeys Ali, even if he disobeys Me, and I shall cast into Hell whoever disobeys Ali, even if they obey Me.”

What status is higher and greater than this—that a servant obeys God and

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[28] In the transcription, it is an aleph with a tied taa, (اة), however in the original manuscript, it seems to be more so of an aleph with a waw (او). My translation reflects such.

disobeys Ali yet is cast into Hell, or obeys Ali and disobeys God yet is admitted into Paradise?
As for the Messenger, he said—and his word is truth: *"If one of you stands between the Corner and the Station*[29]*, worshipping God for a thousand years, then another thousand years, fasting by day and standing (in prayer) by night, then meets God on the Day of Judgment as an enemy of Ali, as one who hates him, or denies his rightful status will enter the Fire, humiliated and disgraced."*[30] How could a man doubt the mysteries of the "Opener of the Door" (Daḥi al-Bab)[31] and insist on denying them based on his own opinion? Whenever a spark of Haydar al-Karrar's brilliance flashes before his eyes, he turns away!
How could his ears hear the truth? His ears did not permit it, and his mind dismissed it as extremism—may God curse him! Does he claim it is from God? Or from the Messenger? How long will his denial persist?
No, it is his defective mind and vile origin; for Ali is the Imam of the righteous. Only the free and noble can bear the burden of his glory.
Have you not heard from the truthful ones of the family of Muhammad, peace be upon them, that they said:
"A servant does not love us until God purifies their heart, and their heart is not purified until they submit to our authority. When they submit to our authority, they will be with us at the highest peak. But if they reject us, then they have nothing to do with our guardianship[32]*; for one cannot have faith while harboring ill thoughts about us."*
I (just) brought forth such (a narration) from al-Kafi! On the authority of Muhammad bin Makki al-Baghdadi!
Woe to those who strive to diminish their virtues, for they diminish their own minds and destroy what God has built for them in terms of glory with the hands of ignorance.
Abu Ubaydah al-Haddha' narrated from Abu Abdullah (peace be upon him):
"The closest of my companions to me, the most beloved to me, the most pious, and the most understanding of my words is the one who submits to what he

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[29] The Rukn (corner) of the Ka'aba, and Maqāam (station) of Abraham (pbuh), as a famous tradition states: *"Whoever prays between such will enter paradise"*
[30] Perhaps one of the most famous traditions in Shi'i corpus, typically used by Scholars to emphasise the importance of the Prince of the Believers. We will recount the famous sermon Shaykh Ahmad al-Waeli (d. 2003) elucidated (also recorded in his "al-Majalis al-Husayniya li-khuddam al-'itra al-Nabawiya"), where he quoted this very hadith verbatim, causing a lot of backlash for inciting sectarianism.
[31] A reference to the famous Battle of Khaybar, where 'Ali raised the doors of the fortress of Khaybar after succeeding in a duel against the infamous Judeo-Arab champion, Marhab.
[32] Lit. Walayah; the *most* tenet within Shiasm, having to regard the authority and status of the Imam

hears from us. The most detestable of them to me is the one who, when he hears our words, doubts them with his mind, denies them, and accuses those who narrate them of falsehood."[33]

Al-Mufaddal ibn Umar narrated from him, from the book of Muhammad ibn Maki al-Baghdadi: *"Our affair is difficult and weighty; only illuminated hearts, noble souls, and pure spirits can bear it. And with us lies a secret of God, which God has not tasked anyone else with but us. We were commanded to convey it, but we found no one worthy, no proper place, nor a carrier, until God created people molded from the clay of Muhammad and commanded us to convey that secret to them. We conveyed it to them, and they accepted it from us."*[34]
Their hearts softened, and their souls detached themselves from the world. They bore it without hesitation, without faltering, and sought the truth of our commands and the depths of our secrets.
It is narrated that a man asked Abu Abdullah (peace be upon him): *"How do we become with you?"* (*kayfa lana 'ndak*) He replied: *"How do I become with you?"* (*kayfa ana 'ndak*). For indeed, closeness to servitude in his guardianship is proportional to one's understanding (*ma'rifatuhu*)[35] of him.
These words indicate that clinging solely to the outward appearance of narrations and expressions is of no benefit in the abode of eternity. Instead, it may bring leadership in this world. They also show that every rank, obligation, or tradition established by the people of truth has an inner meaning beneath it, to which the one with understanding must direct their efforts.

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[33] al-Kafi, volume 2, page 223. Bihar al-Anwar, volume 2, page 186.
[34] It seems this is a variation of the famous hadith in al-Kafi, volume 2, page 401 *"Indeed, the traditions of the Family of Muhammad are difficult and weighty."* The Book of Muhammad ibn Makki al-Baghdadi seems to be lost to time, perhaps part of the lost Kufan narrations. Bursi quotes a lot of these Kufan narrations, with his works being perhaps some of the only works surviving containing such narrations. This goes the same way with the Sermon of Two Gulfs, and the Sermon of Pride, in his infamous "Mashariq Anwar al-Yaqin", which is arguably the greatest work on High Imamology in *orthodox* Twelverism.
[35] Acknowledgement/Understanding of the Imam (ma'rifa) is recounted quite a lot within Shi'i ahadith, such as the famous narration in Ahmad al-Mustanbats (d. 1979) "Al-Qutra fi Bihar Manaqib al-Nabi wal-'Itra" (A drop from the sea of the virtues of the Prophet and his family): Imam al-Sadiq (peace be upon him) was asked:"*Which of the deeds is the best after recognition (of your gnosis)?"* He said: *"There is nothing that equates to this recognition. After recognition comes prayer, and nothing equates to it. After that comes zakat, and nothing equates to it. After that comes fasting, and nothing equates to it. After that comes Hajj, and nothing equates to it. Recognition is the beginning and end of all our actions."* (Originally from al-Amali pg 694)

The inner meaning of knowledge is the path of the people of realization and monotheism, while the outward meaning is the path of those who imitate[36]. The rites and traditions are meant to lead to their deeper meanings through interpretation. These rites and traditions are merely the bodies for those inner meanings.
This is a truthful statement, free from falsehood or error, by the mighty Lord (glorified and exalted is He).
It was narrated by a compassionate brother who guides the thirsty to sip the nectar of realization from the cups of divine success and affirmation, its mixture being from *Tasneem*[37]. Only a transgressing and sinful liar denies it. Where is the companion for this path? Blessed is the one who quenches their thirst and benefits from it. Woe to the doubter in this strange secret.
A man once asked Abu Abdullah (pbuh): *"Should we guide our children to what you have granted us from your secrets?"* He replied: *"No, but guide them to our love. If God wills happiness and vision for them afterward, He will draw them to Him as though lifting them with His finger."*
And as I say in poetry:
رجــب قــد أبــدا بــديت الغريــب فقيـــــل مارجـــــب المرجـــــب
Rajab has revealed the wonder's beginning, So say: "What is the exalted Rajab?"[38]
أبــــــديت للســــــر المصـــــون المضـــــمر الخـــــافي المغيـــــب
(I replied) I unveiled the guarded, concealed secret, The hidden and unseen mystery.
كشفت اســـــــتاراً وإضـــــــماراً عن الأمـــــــر المحجب
And I unveiled veils and concealments, revealing the veiled matter.
حـــــل الـــــورى فـــــإذا الظـــواهر فضـــــه والســـــحب أســـــرب
The world unfolded, and its surfaces turned to silver, And the clouds scattered away like flocks.
الا قلـــيلا مـــن الرجـــال اصـــلهم ذاك المـــهذب
Indeed, few among men, have their origin in that pure school[39]
وكتبـــــت مـــــا بـــــالنور منـــــه علـــــى خـــــدود الحـــــور يكتـــــب
And I wrote that with light from upon the cheeks of the Houris, it writes!
فلـــــذاك أضـــــحى النـــــاس قلـــــت لقـــــوة الجهـــــل المركـــــب

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[36] Referring to the Twelver 'Awwam (laymen), known as "Muqalideen" (lit. the Imitators), who taqlid (imitate) either the Muhaditheen (if Akhbari) or Mujtahideen (if Usuli)
[37] A persian word meaning "Spring" "Pond" "Sprout of Water". In Islamic theology, it refers to a heavenly Spring.
[38] Murjab (المرجـــــب) is also a name for the Month of Rajab, which is the eponym of the authors name.
[39] The term used is "Muhaddhab" (meaning pure), deriving from the same root as "Dhahab" (Gold), and "Madhhab" (Sect). Borsi has excellently utilised a play on words to convey a single meaning, being "Pure School" or "Golden School"

Thus, people became diminished. I said: Due to the intensity of compounded ignorance.

رجل محب ومبغض حسدا ونصر الله اغلب

A man of love and envious hatred, And the victory of God is always the most prevailing!

وطويل انف ان رانى مقبلا ولى أو قطب

And a long nosed (man), if he sees me approach, He turns away or frowns, his disdain encroached.

في أمه شك بلا شك ولو صدقت لأنجب

In his own people, he is doubtful without doubt, But if he were truthful, he would surely stand out.

بزور أن سمع الحديث الى امير النحل ينسب

(Still like) Seeds when he hears the traditions of the Prince of Bees attributed,

وتراه ان كررت ثم فضائل الكرب يغضب

And if you repeat the virtues of the noble, he becomes upset.

Then I say, after this elucidation (bayan), apologizing to the people of understanding (ahl al-irfan), and giving glad tidings to the self: May the truths of faith reach you—in poetry:

لقد ظهرت يا رجب الخفايا وابديت المصون من الخبايا

Indeed, O Rajab, you have manifested the esoteric, And you unveiled what was preserved among the mysteries.

فصرت بذاك عند الله عالي وبين الشايعين من السرايا

Thus, you became exalted before Allah and prominent among the renowned (sha'een) in the ranks

وان ابغضك كل لئيم اصل فلا يحزنك جهال البرايا

If every base-born person despises you, do not be saddened by the ignorance of the common folk

ومن في امه نظر وشك بلا شك ابوه ابو الخطايا

And anyone in the nation who observes and doubts. Surely, without doubt, his father is the father of sins

غدا ويوسعك المواهب والعطاياً تلقى امير النحل حقا

Tomorrow, gifts and talents will abundantly reach you, You will truly meet the Prince of the Bees.

ورضوان الإله فقر عينا بما اوليت من حسن المزايا

And the pleasure of Allah will gladden your eyes, For what you have been bestowed with of noble virtues.

ثم مددت بالتوفيق باعي وكتبت هذا الرباعي

Then, with tawfiq, I extended my reach, And composed this quartet (riba’e)[40] (of poetry).
يـــاحافظ قـــد ســـرحته للنـــاس لمـــع مـن ســر علـي وسـنى الســر لمـع
O Hafiz (they said), you sent it forth to people, shining brightly. From the secrets of Ali and the brilliance of his mystery, it shines.
بـــديت محبـــا عزيـــزا قـــد حجبـــت قطعـــت بهـــا اكبـــاد اعـــداك قطـــع
You revealed a cherished love that had been concealed, With it, you tore apart the hearts of your enemies, piece by piece.
ان يريهـــــا المحـــــب أزداد شـــــفآء وان يريهـــا المـــبغض أزداد وجـــع
When a lover sees it, they are further healed, And when a hater sees it, their pain increases.

Then, I say:

يـــا بنـــى الـــوحي والـــذكر الحكـــيم ومـن لـولاهم مابـدت شـمس ولاقمـر
O sons of revelation and the Wise Remembrance, and without them, neither the sun nor the moon would have appeared.
ولاســـــــمآء ولا أرض ولاشــــــجر ولانبـــات ولاجـــن ولا بشـــر
Nor the heavens, nor the earth, nor the trees, Nor vegetation, nor jinn, nor mankind.
عبيـــدكم قـــد اتـــى ابـــواب فضـــلكم مســـترفدا ولمـــن نـــادكم الظفـــر
Your servant has come to the gates of your generosity, seeking aid, for those who call upon you find triumph.

And this is the moment I begin in praise, recounting the attributes of the noble guiding masters, illuminating the words by their mention, watering and perfuming the world with the sweetness of their fragrance. O Family of the Most Merciful (Âle Rahman), the Kaaba of faith, the gateway of safety, the source of goodness, and the epitome of truthful divine approval—your servant and admirer, the faithful al-Hafiz al-Bursi, cannot substitute anyone for you. No one like you can be found, and none equals your stature. The distressed seeks your judgment on his day of need and addresses you with the language of his recognition. You are the treasure of life, the refuge in times of hardship, and the sanctuary on the Great Day of Fear. May God’s blessings upon you all be eternal and everlasting, beyond the drops of rain, the wool of livestock, the breaths of all beings, and the letters of speech. Your greatness prevails over all. You are the light after darkness, the morning after nightfall, the flash of lightning, the tears of gentle rain, and the thick clouds of mercy. The dawn shines, the fragrances spread, and the doves lament in awe of you. Indeed, God has bestowed upon you what He has not given to any other of His creation. The

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[40] Perhaps an allusion to Sayyid Ahmad al-Rifa’i (Riba’i=Rifa’i), the famous southern ‘Iraqi Sufi Saint, who may or may not have been a Twelver.

head of every noble bows to your honor, and every mighty one humbles themselves to your glory. The earth shines with your light. Fulfill the keys to wisdom, the continuation of blessings, the lamps of justice, and the treasures of generosity. (You are) 'Those who are praised' (almumaḥidûn) by the tongue of revelation in the clear verses and chapters of the Qur'an. Allah has not sent down a Book except that it contains praise and mention of them, nor has He sent a Messenger except that he brought glad tidings about them and took pride in them. Allah has commanded obedience to them and allegiance to their authority.

(As for Muhmmad) the dry trunk leaned toward him, and the camel lowered itself before his feet out of reverence for him, and the moon split in response to his call. Pure water gushed forth from between his blessed fingers. The arch of Khosrow cracked on the night of his birth, and dry green branches blossomed in his hands and bore fruit. He could see what was behind him as clearly as he could see what was in front of him when he looked, and his heart never slept even when his eyes did, in the world of forms. The sand was unaffected by his footsteps, yet stones bore the imprint of his feet. Clouds shaded him from the sky when he traveled or journeyed. He rode the Buraq and pierced through the seven heavens in the blink of an eye, embodying the sacred essence and the angelic human who bore no shadow like that of humans. His existence holds signs for those who reflect. And your father, peace and blessings be upon him, is the soul of the Messenger and the partner in that honored light, equal to him in the unseen virtues, and surpassing him in braving the waves of fear and danger. He is the lion of battles and the remover of distress, the striking hero through whom Allah strengthened His hand and fortified the courageous. Even angry lions would cower in fear at his ferocity. He is the trusted guardian whose loyalty cannot be denied except by one blinded by ignorance. In the walls of his father's house lies the hidden secret, which in its uncovering holds the ultimate peril. And the divine command, whose grandeur bewildered the intellects of humanity, for both its worshippers and adversaries are destined for torment if they stray with excess or neglect. A believer who clings to its love neither increases nor diminishes it, for it is the protector who presents before Him the deeds of mankind. He is the one who judges by Allah's command, to whom belongs the reckoning of those who believe or disbelieve.

He (= 'Ali) is the creature of the earth (dabbatul ard) who moves by Allah's decree through forms, the awaited Imam, the noble master who is questioned about his love among graves and pits. His name is inscribed on water and stone, on the face of the sun and moon, and on the foreheads of both jinn and humans, on the brow of the believer and the disbeliever alike. He is the knight of plains and mountains, the lion of the day of Jamal, the leader of Arabs and the source of wonder, the guide in both speech and adversity, the most eloquent after the Prophet, whose words were a beacon of wisdom.

He is the boldest of the brave, calling toward death and fearlessly embracing it. He is the first of the saints, the seal of the pure ones, and the chief of successors after the Seal of Prophets. He is the Lion of Allah, His invincible armor, His steadfast ally, and His courageous defender. He is the Gate of gates, the Pole of poles, and the Balance on the Day of Reckoning. He traverses the depths of challenges and unveils the burdens of distress from the face of the best of creations. He is the Prophet’s analogue (Ṣanu), his lion, his supporter, his backbone, and his shield. He is the one who sacrificed himself, his essence, and his being for Allah’s command and pleasure. He repelled enemies with his hand, and Allah sufficed him with His face, knowledge, signs, word, and proofs.
He is the Trustee of Allah, the Commander of Allah, the Envoy of Allah’s unseen, the Sovereign of Allah, and the means for all who seek closeness to Allah. He is the Imam, the noble leader, the fasting lion, the worshipful and gentle, the forgiver of faults. He is the Gate to forgiveness and the Ark of salvation. Your grandfather, the Prophet (peace be upon him), is the chosen one whom Allah created as a light before time and space, and you are the rays of that light. He wrote his prophecy when Adam was still between water and clay, and you are the seal of that clear Book. Allah raised Muhammad above all prophets, and you are the honor of that honor.
With his religion, He sealed all messages and prophecies, and you are the seal of that seal. Allah taught His Prophet what was and what will be, and you are the inheritors of that guarded secret. He allowed His Prophet to hear at the highest station of vision what no ear of the celestial assembly ever heard, and to you the meaning of that secret has been passed.
The Prophet’s obedience was made obligatory upon all creation, and the love of you (O ‘Ali) was commanded for all beings. The Prophet was shown the deeds of all servants, and each of you sees and hears their actions. No one dies without your presence when they depart this world, whether a hypocrite or a believer, and nothing about their state, even in the deepest layers of decay and the strata of the earth, remains hidden from you.
Allah granted His Prophet the Pond and the Banner, and you are the ones who quench the thirst of those loyal to the truth and obedience, for He sealed His Prophet as the final of the prophets and through you completed the religion of guidance. He granted His Prophet the intercession on the Day of Resurrection and entrusted you with the keys to Paradise and the Fire. There is no virtue bestowed upon the Prophet by Allah over the other prophets except that it ultimately culminates with you, and He prescribed for His servants the religion and made your love the perfection of faith and guidance. Thus, no deed of those who believe and are pious is accepted without your guardianship. He has bound the inhabitants of the heavens and the earth to your guardianship. You, upon whom Allah's blessings are invoked, are the Word of Allah which He has made obligatory upon His creation. Each of you is a guardian over His servants,

chosen by the Almighty, and distinguished with secrets that He has not entrusted to any of His creation.

The Imam from among you is born circumcised, pure, descending from his mother to the earth in prostration, testifying to Allah's oneness, to his forefather's prophethood and message, and to the succession of those who preceded him, affirming for himself the Imamate. He speaks in the cradle as a child whenever he wills and enters existence complete. He is granted power over all possibilities, and the dominion of the heavens is not veiled from him. It is written on his arm: *"The Word of your Lord has been fulfilled in truth and justice."* He nurses from the knowledge of Allah through his mother and does not need any other teacher, for Allah directly imparts to him knowledge.
If asked about anything in his childhood, he answers; if he touches a dry stick, it turns green and bears fruit; if he touches a staff with his hand, its springs gush forth, and it flows; if he calls a dead person, they respond; if he tells a living person to die, they do so by Allah's permission and become buried. If he touches dust, it turns into gold; if he grabs a stone, it becomes a gem; if he holds pebbles, they shine in his hand. If he glances at the heavens and the earth, he sees beyond the stars and beneath them. If he discerns the east and the west, he knows their near and far, perceiving their apparent and hidden aspects. If what he desires is distant, it draws near to him. If it lies beyond veils, those veils are lifted before him. His noble body casts no shadow and has no stain. None from mankind can rival his beauty or his perfection; neither the sun nor the moon compares to him. In his time, he is the most courageous and the most generous. If he faces the tribes in combat, he annihilates Rabi'a and Mudar. If every poor person asked him for help, he enriches them, and they do not remain in poverty. He is the keeper of the treasures of the earth, knowledgeable of its hidden and stored secrets. His pledge cannot be rivaled, nor can his stature be challenged, for he is the light of Allah to those present and absent.
He is knowledgeable of the past eras of time, what is to come, and what is awaited. The horizons of the east and west are gathered to him as if they were a coin in his hands, and he will be the most knowledgeable of the people of his time, and all of them will be in need of him. The angels will come to him and speak to him, but he will not see them. The armor and turban of the Messenger of Allah (pbuh) will fit him perfectly, as they fit no one else but his son and successor. He will have greater authority over the people than they have over their own selves. He is the most compassionate towards them and the most merciful. Through him, benefits are brought, and harm is repelled. He is the most humble of people, and his supplications are always answered; if he were to pray against a mountain, it would crumble and split apart. He possesses the weapons of the Messenger of Allah, peace be upon him and his family, including Dhu al-Fiqar, the treasures of the prophets, the knowledge of fates and calamities, and the inner meanings of the Qur'an. He also has a scroll

containing the names of his allies and his enemies until the Day of Judgment, as well as the Mushaf of Fatimah (peace be upon her) and the remaining relics of the family of Moses and the family of Aaron, which the angels bring to him. He is supported by the Holy Spirit, infallible, and purified from sins—both apparent and hidden. He is aware of the people's secrets and open deeds. These are the attributes of the divinely supported leader, the trusted guardian, and the proof (Hujjah) of Allah.
O Allah, send blessings upon them, increase their honor and magnificence, and intensify the painful punishment for those who doubt their elevated status.
You, peace and blessings of Allah be upon you, are His trustees and His chosen ones. You are the sons and descendants of the Prophet, the deputies of the Guardian ('Ali), his dignity, the delight of his eyes, and his family. You are the supporters of religion, the protectors of the Muhammadan Sharia, the custodians of the celestial unseen, and the keepers of the clear scripture.
You are the knights, pillars, and interpreters of the Book. Through you, Allah has extended His pardon and mercy to His servants, His bounty, and His grace. Creation itself owes its existence to your exalted status and honor with Allah, and your station in His regard. Were it not for your dignity with Allah, He would have sent down punishment upon those who disobeyed you among the creation. If all had united under your guardianship, they would have been relieved of trials and tribulations, and the Abode of Peace would not have been created. If those who are sinful and rebellious approached Allah with love for you, they would have hoped for forgiveness and mercy. Similarly, if your enemies, despite their righteousness and good deeds, approached Him, they would despair of forgiveness and divine pleasure. This is because everything is conditioned, dependent, and bound by love for you. Whoever meets Allah with that love attains peace and security. You, O family of Muhammad, upon you be blessings and peace, are the radiant stars, the overflowing seas, the mighty lions, and the life-giving clouds. You are the leaders of the first and the last, supported by Allah with glorious honor and manifest knowledge. You, O my masters and guardians, are the Qibla (direction) of the inhabitants of the heavens and the earth. Your thresholds are the destination of the angels, the Qibla of the celestial and terrestrial realms. Your sanctified shrines are the anchor of aspirations, except for those who turn away and deviate. To you, caravans of seekers journey, and from you, the processions of blessings are sought. Through you, the ultimate goals of all aspirations are realized. Allah has elevated you in the dominions of His sovereignty and positioned you in the highest of stations, in houses that Allah has permitted to be exalted. He has made you preeminent in both the corporeal and spiritual realms, for your guardianship is as the soul is to the body. It is for the sake of your guardianship that all existence was brought forth and for its sake that all continuity persists.
The purpose of creation is resurrection, and the purpose of resurrection is recompense. Recompense is based on the purity of religion, and pure religion is

that which is taken from you and sealed with love for you. Thus, it is upon your guardianship that workers are rewarded, through love for you that the saved attain salvation, and through forsaking your obedience that the doomed are destroyed.
It is for your sake that every being exists, and through you that every being is sustained. You are the handiwork of Allah, the creation after you are but your handiwork, created for your sake and on account of you. Your guardianship is the soul of every absent and present being. Through the light of your guidance, every listener hears, and every observer sees. In the realm of spirits, you are lights, for you are the primordial light, the first creation, and the light brought into existence before the word. From that light, you are the radiance of all lights, and from that secret emerged all other secrets by the command of the Mighty and Omnipotent. In the realm of lights, you are signs, for you are the signs of Allah among His creation, the keys to His unseen and His sustenance. In the realm of signs, you are words, and in the realm of words, you are the veils of the Divine Essence. Lo! You are, therefore, the veil of Allah's Essence (hijabu dhatahu), the veil of His heavens, the gates to His communion, the treasurers of His words, the vessels of His sanctity, the source of His bounties, the inheritors of His dominion, and the points of interaction for His angels.
Were it not for you, Allah would not have been known, and were it not for Allah, you would not have been known. For Allah has adorned the eyes of intellects with the light of your guardianship, guiding them through you to Him and through Him to you. You, O blessings and peace upon you, are the grandeur of majesty and the majesty of grandeur. Nothing loves you except that Allah elevates it and magnifies it. Your love is salvation from torment, healing from pain, and protection from hardships. You are the radiant light; you are the very books of monotheism and meanings. You, O family of Muhammad, blessings of Allah upon you, are the masters, the allies, the blessed chosen ones, and those who witness the dominion of the heavens and the earth. With your guardianship, the living and the dead are subjugated , and without your allegiance, deeds are not accepted, nor are prayers answered. You, peace be upon you, are the keys to the unseen and the book in which there is no doubt. Allah began and concluded with you, commanded all under your rule, and ordained your obedience upon all worshipers. He affirmed and obligated their adherence to you. You are the keepers of the divine book and the trustees of the mysteries of the Lord of Lords. You, peace and blessings of Allah be upon you, are the seas of generosity. You are the signs of guidance, the lions of the battlefield, the overthrowers of adversaries, and the safety for creation. Peace and blessings of Allah be upon you; you are the kings of this world and the Hereafter. By the grace of Allah, you possess the knowledge of both worlds. From you, through you, and in you is guidance. To you belongs the Hereafter and the first (life). You are the beauty of majesty, the full moons of perfection, and the ultimate hope. From you comes generosity; through you, prayers are answered, and upon

you —after Allah—is reliance. If a servant were to live in this world for as long as the heavens revolve, shielded by innocence, devoted to the worship of his Lord, accompanying the prophets, standing among the ranks of the righteous, and slain among the fighters, yet met Allah while denying your guardianship, rejecting your Imamate, acting contrary to your guidance, or diminishing your position, he would never ascend any rank, nor gain anything from Allah except increased distance. He would be among those whose deeds are the most lost. You, peace and blessings of Allah be upon you, are the near relatives whose love was commanded, the kin whose bonds were ordained, the guardians whose loyalty was decreed, and the household from whom Allah removed impurity and purified thoroughly. Peace be upon you; you are with the Qur'an, and the Qur'an is with you, as explicitly stated: "I leave behind two weighty things: the Book of Allah and my progeny, the people of my house." You and the Qur'an are two inseparable bonds and two lights that never part. You are joined to the Messenger, and you hold his status among creation. Your guardianship, with the Qur'an, is salvation from the Fire, but without your guardianship, none will be saved from it. This is an honor decreed by Allah, who distinguished you with it. Allah linked your guardianship with His saying: **"Indeed, your guardian is Allah and his messenger"**[41] and the Messenger of Allah (peace and blessings be upon him and his family) said: *"Whoever I am his master, Ali is his master."* He linked your obedience with His obedience, saying: **"Obey Allah, obey the Messenger, and those in authority among you."**[42] Indeed, you are those in authority upon whom the secrets of the Night of Decree have been revealed. He elevated your remembrance alongside His remembrance and made your gratitude obligatory along with His gratitude. And the Messenger of Allah (peace and blessings be upon him and his family) said: "*Ali is the father of this nation*." He decreed your command as obligatory upon His servants. The command of the Messenger came to you, so take it, and whatever he forbids you from, abstain from it. He commanded His servants to love you and to be with you, saying: **"Fear Allah and be with the truthful,"**[43] and the truthful one is the infallible. And the infallible is you; infallibility lies with you. Upon you are the blessings of Allah. You are the kings and leaders by explicit declaration. He made you kings, and kingship belongs to you by the text of the Scripture. The caliphate belongs to you by decree, and He shall make you inheritors on the earth. Supremacy over all is decreed for you through the dominion of the entire religion, and abolishment of all religions is in your hands, and the eradication of oppression. The shadows are illuminated by your light, and you are the refuters of falsehoods, the eradicators of delusions, the source of revelation and scripture. The Imamate is decreed for you by explicit text, and He has made you

[41] Qur'an 33:6
[42] Qur'an 4:59
[43] Qur'an 9:119

inheritors through His guardianship, as stated explicitly: **"Your guardian is only Allah, His Messenger, and those who believe."**[44] The oversight of the deeds of the servants is for you, as stated: **"Say: Work, for Allah will see your deeds, and His Messenger."**[45] The authority over souls is decreed for you by explicit text: **"The Prophet is closer to the believers than their own selves."**[46] The message is yours by explicit decree: **"Muhammad is the Messenger of Allah,"** and the seal of prophethood is yours: **"And he is the seal of the prophets."**[47] The guidance is yours: *"They guide by Our command."* Sovereignty is decreed for you: **"Grant me authority from Yourself, a supporting authority."**[48] The ministry is also yours by decree: **"And appoint for me a minister from my family."**[49] You are the proof against creation, the *eternal word* from pre-existence until the Day of Resurrection: **"And He made it a lasting word in his descendants."**[50] The inheritance of prophethood is in you by explicit text: **"And Solomon inherited David."**[51] You are the leaders, the successors, and the guides, as explicitly stated: **"And Abraham enjoined it upon his sons, and Jacob."**[52] The two worlds (this and the next) belong to you by divine decree. The creation of the heavens and the earth and all that dwells in the night and the day belongs to Muhammad and the family of Muhammad. The creation exists in your dominion and kingdom as clearly decreed: *"Were it not for you, I would not have created the celestial spheres."* All creation lives under your blessings, explicitly stated: **"And We did not send you except as a mercy to the worlds."**[53] Every blessing that flows forth is from Allah, and you are the cause of its attainment and receipt. You are the beloved of Allah, You are the chosen ones of Allah, the friends of Allah, the handiwork of Allah, the trusts of Allah, the covenant of Allah, the pledge of Allah, the knowledge of Allah, the authority of Allah, the truth of Allah, the nearness of Allah, the awe of Allah, the dominion of Allah, the pure ones of Allah, the words of Allah, the gates of Allah, the path of Allah, the blessing of Allah, the forgiveness of Allah, the pardon of Allah, the mercy of Allah, the trustees of Allah, the commanders of Allah, the proofs of Allah, the mines of His wisdom, the places of His mercy, the Kaaba of Allah, the symbols of Allah, the pillars of the knowledge of Allah, the explanation of His oneness, the tongue of His glorification, the suns of the knowledge of Allah, the stars of His guidance, the inheritors of the prophets of

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[44] Qur'an 5:55
[45] Qur'an 9:105
[46] Qur'an 33:6
[47] Qur'an 33:40
[48] Qur'an 17:80
[49] Qur'an 20:29
[50] Qur'an 43:28
[51] Qur'an 27:16
[52] Qur'an 2:132
[53] Qur'an 21:107

Allah, the trustees of the messengers of Allah, the remnant of Allah among His servants, the fortresses of His protection, the caves of His speech, the strongholds of His preservation. You are the grace of Allah that is boundless, and the blessing of Allah that is innumerable. Whoever seeks refuge with you and holds onto your belief has gained something better than all the riches of the world, even if it were pure red gold. Were they to spend it in the path of Allah, and even if their acts of worship were to ascend daily in such measure that, if divided among the people of the earth, it would suffice them—this would still not equal your station. You are upheld by angels among the closest to Allah who, after every droplet of rain, affirm your position and seek forgiveness for you. The rain, the leaves of the trees, the tears of the seas, and the weight of the sands of the deserts—each of them sends blessings upon him and seeks forgiveness for him. Alas for the servants of Allah! Why do I see them in the gardens of your blessings like cattle, taking from them with their intellects only the leaves, and not savoring the sweet fruits, the delicious taste, and the delicate harvest? Blessed is the one who follows you, for by Allah, they are successful and saved, and woe to the one who rejects your dominion, pushes you aside, removes you from your position, and withholds your due. They found no fault in you except that Allah humbled them and elevated you, deprived them, and bestowed upon you, concealed them from the unseen, and revealed it to you, deafened them from hearing the secrets, and made you hear them. You, peace and blessings of Allah be upon you, are the beacon of guidance, and through you, the darkness of misguidance is illuminated. Whoever entrusts their matter to you has planted the seeds of monotheism in the gardens of prophethood, watered them with the water of allegiance from the spring of disavowal, to harvest on the Day of Resurrection the fruits of salvation from the branches of faith and dwell near the Most Merciful. You, peace and blessings of Allah be upon you, are the hidden name of Allah, His concealed name between the "Kaf" and the "Nun." Through your allegiance, the believers shall rejoice on that day. Allah has poured your light from His light, added your name to His name, your knowledge to His knowledge, and your command to His command. He has elevated your mention alongside His mention, made your gratitude obligatory alongside His gratitude, imposed obedience to you alongside obedience to Him, linked your guardianship to His guardianship, and entrusted you with and revealed to you the secrets of His wisdom. You are the signs of His religion, the guides for His servants, and He has placed you in His stead among His creation (wa aqamakum maqamahu fi khalqa). You are the meaning of every name (ma'na kul ism), the soul of every body (roh kul jism), the cure for every ailment, and the blessing in every share. Peace and blessings of Allah be upon you—you are the Tree of Light that Allah planted with the hand of His Oneness in the gardens of the meadows of His Unity. None preceded it in speech, none succeeded it in honor, none equaled it in might, and none grasped its reality. Its firmly rooted base is the ancient prophethood and the messengership. Its

towering branches are the caliphate and guardianship. Its lofty branches are the progeny who illuminate humanity with knowledge, wisdom, and generosity. Its leaves are the stars of guidance, excellence, and grace. Its shade is the refuge for sinners, the sanctuary for the heavens and the earth, encompassing forgiveness and mercy. You, peace and blessings of Allah be upon you, are those whom Allah mentioned in His Book and described to His servants. Your forefather is the noble Prophet, the compassionate, the merciful, the bearer of glad tidings, and the warner—the radiant lamp, the First and the Last, the Hidden and the Manifest, the Creator and Restorer (al-fatiq al-ratiq), the Seal, the Witness, the Judge, the Intercessor, the Exalted, the Perfectly Supported, the Victorious. He is the structure of divinely affirmed guidance, Abu al-Qasim, whom Allah chose as His beloved, selected as His elect, and appointed as His Prophet, brought near as His intimate, sent as His Messenger, and made him the evidence guiding to Himself. You, O family of Muhammad, peace and blessings be upon you, the progeny of Adam, the remnant of Noah (albaqiya min nuh), the family of Abraham, the pearl of Quraysh (durrah al-quraysh), the (hair) lock of Hashim, the very essence of the Messenger (nafs min al-rasul), and the mercy to the servants of Allah. The caliphate is not suited for anyone but you, as leadership and authority are granted to you both by favor and by merit, and both are yours. Guardianship and sovereignty are rightful only for you, and kingship is not valid except through you. You are the children of a Shah and the descendants of the King of this world and the Hereafter. Whoever claims kingship besides you is a liar and a sinner. You are Allah's authority over His creation and His knowledge among His servants.

Your grandfather is the Master of Messengers, your father the Master of the Trustees, and your mother, the Pure and Radiant Lady, the Mistress of the Women of the Worlds. You are the chiefs of the truthful and the righteous. To you, the Trustworthy Spirit descended with the clear revelation. With you lies the knowledge of the first and the last. Peace and blessings be upon you, O custodians of the outward and inward meanings of the Qur'an. You hold the Prophet's shield, turban, sword, and banner. In you are preserved the treasures of prophethood and the traits of virtue. You possess the knowledge of what was and what will be, for each of you is a guardian over all, and thus must know all. Even when one of you is absent, you are not truly absent, and when one of you passes away, you do not truly die. How could the face of the Ever-Living who does not die be absent or pass away? You are a divine sun, shining through sacred vessels, dispelling darkness with your light, granting safety to people from sins. You orbit the constellations of prophethood, and each time you set in one place, you rise in another until the Day of Resurrection. How could you ever be absent from the guardianship of Allah while you are its essence and His deputies upon it? How could Allah entrust you with what you do not see? How could He send peace upon you regarding matters you do not know? How could

He make you stewards over what you do not comprehend? How could anything be hidden from you when you are Allah’s watching eye among His servants? How could Allah’s vigilant eye perceive something and yet miss another? How could the guardian be questioned about something in the guardianship entrusted to him by Allah without knowing it? How could anyone claim that the angels bring you news when you are more knowledgeable than they are? You are the chosen, wise custodians of all that is in the earth and heavens. The knowledge of the prophets is within your knowledge, and the excellence of the trustees compared to your excellence is like a drop in the ocean or a speck in the desert. The heavens and the earth and all that is within them and upon them are like the palm of your hand to the Imam among you. He sees their outward as he does their inward and knows their moist and their dry, even to the fluttering of a bird's wing in the air. This is the station of the *hujjah amin* (the truthful proof), who must know everything he has been entrusted with, for ignorance would make him a betrayer, and such betrayal cannot be, for Allah has established you as stewards over His creation by His command and decree, granting you insight into the dominion of His heavens and earth. You encompass (muhiṭ) all creation, while Allah encompasses you from behind. Allah’s knowledge is intrinsic to His essence, while your knowledge of them comes from Him and through Him. You possess knowledge from the gateway of “If the veil were lifted” and the scroll of “Glory be to Him who took His servant by night.” You know the knowledge of the highest paradise, the knowledge beneath the lowest depths, the knowledge of all that is between, and what lies beneath the soil. You know the knowledge of the east and west, of the rising and setting, of the enduring and transient. All of this is knowledge of comprehensive awareness, not of selective choice, for if it were a matter of choice, the one informing you of it would be more knowledgeable than you. But Allah has granted you this knowledge and entrusted you with it. How could the One who is absolutely sovereign not be superior to all, as He is the guardian over all? Otherwise, others would equal Him, which would make Him both a shepherd and one being shepherded. How could the righteous guardian, the All-Knowing Judge, be unaware of hidden matters, when even the deceptive Satan knows the whispers of the hearts, the murmur of the weary, and the joy of the content? And Sa’id Al-Hijri excels in recounting the events of the ages, yet does the accursed and rejected, weary and disdained devil, know more than the one whom the Necessary Existent (Allah) has appointed as guardian? Woe to the intellect that holds such beliefs, which invite the wrath of the Sovereign of all creation! Indeed, Ibn Abi Al-Hadid spoke the truth, even though he was not among its people (the people of Walayah), lending his words to those whose limited understanding could not encompass the secrets of guardianship, yet whose arrogance grew in denial and misguidance. He said:

و ذو المعجـــزات البـــاهرات أقلهـــا ظهــور علـــى مســـتودعات الســرابر

And those endowed with miracles and the dazzling marvels of wonders revealed secrets of the mysteries
He then said:
عـــلام أســـرار الغبـــوب ومـــن انــه خلــق الزمــان ودارت الأفــلاك
‘Knower of the secrets of the unseen and of He who created Time and who rotated the heavens.’
He then he said:
عـــلام أســـرار الغيـــوب فعنـــده مــا قــد مضـــى منهــا ومــا يتوقــع
‘Knower of the secrets of the unseen, and he has what has passed and what is expected.’

Whoever examines their belief in you with a single blinded eye will either remain blind or be granted sight. You are the word of piety, the gateway to guidance, and the treasurers of the heavens, the earth, mountains, seas, and sands. Nothing escapes your knowledge — not what is in the heavens or on earth — as indicated by God's statement: **“None in the heavens and the earth knows the unseen except Allah.”**[54] This refers to the essence of God, as no contradiction exists in His speech. He says: **“There is nothing hidden in the heavens or the earth but it is in a clear Book.”**[55] Thus, divine knowledge encompasses both the hidden and manifest. If God wills to disclose a portion of this concealed knowledge, He grants it only to those He is pleased with among His messengers. You (the chosen ones) are specifically designated for this divine pleasure**.** You have been entrusted with God's knowledge — knowledge that He reserved exclusively for you. You are aware of the higher and lower realms, the heavens and their stars, what lies beyond the stars, and what is beneath them. You know the measures of the mountains, deserts, seas, springs, and trees. Not a single leaf falls without your knowledge, nor a grain in the darkness of the earth, nor anything moist or dry, except that it is in a clear Book. The clear Book has been revealed to you, and its interpretation lies with you. Whoever claims that you do not possess knowledge of all things is misguided and contradicts the words of God: **“We have not neglected anything in the Book.”**[56] Your divine authority (Imamate) encompasses everything. If someone questions your knowledge and you fail to provide an answer, they may accuse you of failing to fulfill your role. They might say: *“God has wronged us by appointing you as leaders.”* But such a claim is false, for the Imamate requires comprehensive knowledge. Woe to those who believe in your divine authority yet seek to diminish your elevated rank. They deny your knowledge while professing allegiance, contradicting God’s wisdom and grasping at falsehoods. Such individuals turn away from the truth declared by the Commander of the

[54] Qur’an 27:65
[55] Qur’an 27:75
[56] Qur’an 6:38

Faithful (Ali, peace be upon him) in *Nahj al-Balaghah*: *"Between my sides lies abundant knowledge, if only I could find those who could carry it."* How could the faithful guardian (*wali ameen*) feel sorrow for the immense knowledge God entrusted to him, which the people desperately need, and yet withhold it from those to whom it is obligatory to give? This would be akin to withholding *zakat* when it becomes due, even though there are those who are deserving and in need of it. The one who withholds *zakat* is considered a disbeliever (*kafir*). Reflect, then, on how ignorance and love of authority led people to abandon what is essential for salvation: knowledge, belief, and faith in the truth. They opposed the Quran and belied the Guardian of the Most Merciful. How could God take an ignorant guardian? Whoever attributes ignorance to you has not truly known you, and whoever does not know you dies ignorant—nay, dies in a state of ignorance (*jahiliyya*). This is just as the Messenger (peace be upon him) said: *"O Ali, whoever harbors enmity towards you dies a Jew—nay, worse than that, meaning the Jews."* And if those who deny your knowledge of the unseen knew that God, glorified be He, knows His creation and sees them, and that His seeing them is through the encompassing of His knowledge over them, [they would know] that you are the knowledge of God that encompasses all things, while God encompasses you. The Creator of intellects (*Faṭir al-'Uqul*) bore witness to your essence and presence, the Originator of souls (*Bari' al-Nufūs*) created them and brought you forth before everything. He made you witnesses to the creation of all things, and the Lord of all beings entrusted to you the knowledge of all that exists, just as He taught Adam the names of all things. For there is no virtue granted to the prophets except that it must also be granted to you, and there is nothing given to the prophets that is not also given to you. How then could Adam be preferred over you through the knowledge of names, or Abraham excel over you, when he was of your followers (*shi'a*) by being shown the dominion of the heavens and the earth? The prophets have no virtues that you do not possess. You are the scholars of all that is in the heavens and the earth. God has placed within your beings the knowledge of all things and has given you the Book and wisdom from none other than Himself. There is nothing that you do not know, from the loins (*aslab*) of men to their lineage (*ansab*), and you will divide them on the Day of Judgment into the blissful and the damned. On the Day of Resurrection, you will adjudicate based on prior knowledge of their presence. If they had not been known previously, they could not be divided in the present. For God created creation to manifest His power and carried out their deeds through those He selected from among them. You are the chosen ones (*al-mustafawna al-akhyar*), the possessors of the command (*ulū al-amr*), to whom the angels descend on the Night of Decree (*Laylat al-Qadr*), bringing decrees concerning creation, sustenance, death, life, happiness, and misery And the knowledge of the unseen concerning the heavens and the earth, and the miracles that none can perform except God. Whoever denies your knowledge of the unseen has indeed lied, O you who are the rulers of the Night of Decree

(*Laylat al-Qadr*), and has ruled for the abrogation of that which cannot be abrogated until the Day of Resurrection. You—may God’s blessings be upon you—are the reason for the existence of all beings, the reality of all that exists, the first emanation from the Creator of souls, and the encompassing ocean that, if both the weight of the worlds (*thaqalan*) were poured into it, it would not diminish, and if the two seas were poured into it, it would not overflow.
Your light is one, your knowledge is one, and your command is one. With the last of you is what was with the first of you, and with the first of you is knowledge of all that is not yet present and knowledge of all that is to come. All of this is divine, innate knowledge (*‘ilman ladunniyyan ilahiyyan*), not taught by any human. And whatever new matters arise and increase according to God's will and desire from the knowledge of the unseen and the manifest is presented to the first of you and the last, as God has distinguished you with that which is written in the holy tablet (*lawh*) and record (*waraqa*), revealed to you and concealed from all other creation.
Thus, you are the most noble of creation and the best of them. As for nobility (*al-sharaf*), indeed, Adam was chosen by God from among His creation, and He selected from his descendants the prophets. He chose the family of Abraham and selected you upon knowledge above all the worlds. Thus, you are the elite of the elite and the essence of the essence (Ayn al-’Ayn) . Where is anyone like you—where? As for knowledge, God has revealed to every prophet the knowledge needed for their time and to guide the people of their era. But He has revealed to you in the Clear Book (*al-kitab al-mubin*) the knowledge of what was and what will be.
Thus, nobility begins and ends with you, and deeds find their ultimate purpose and completion through you. You are the leaders of all creation, possessing the knowledge of the first and the last. Woe, then, to weak minds that see delving into the truth of your matter as misguidance. This is due to their lack of understanding, the ailment of their minds, and their persistent suffering.
If they only realized that a servant's nearness to you is according to their recognition of you, they would have hastened, competed, believed, and affirmed.

A man once said to one of your truthful ones—and all of you are truthful—*“How do I stand in your regard?”* He replied, *“How do I stand in your regard?”* You are the forerunners who have surpassed all others. You are the origin of all things, and everything is dependent upon you, just as numbers depend on one and letters depend on alif. You, in turn, are dependent on the presence of the First. This statement is neither falsehood nor excess. You are the masters of the servants and the rulers on the Day of Calling (*Yawm al-Tanad*). Adam and all the prophets beneath him will be under your banner on the Day of Resurrection. You are God’s greatest pillar (*rukn Allah al-a'zam*) on the Day of

Judgment. The path (*sirat*) is your path[57], the station (*mawqif*) is your station, the scale (*mizan*) is your scale, the weight is love for you, and success is allegiance to you. You are the Men of the Heights (*rijal al-a'raf*), the pool (*hawd*) is yours, and those who approach it are your allies, while those rejected from it are your enemies. The return of creation is to you, their judgment is upon you, and their records are examined by you. The keys to Paradise and Hellfire are in your hands, and Malik and Ridwan are obedient to your commands, for their obedience to you is obligatory upon them. All creation hopes for your intercession. The prophets await your testimony. The inhabitants of the heavens cling to your love, and the believers seek refuge in the shade of your protection. On the Day of Resurrection, they will turn to the strongholds of your guardianship. The bearers of the Throne seek forgiveness for your followers, and all are devoted in love for you, worshipping God through your religion. They align themselves with God's pleasure by pleasing you, seeking God's mercy through their love for you, and striving for the balance of the scales on the Day of Judgment through adherence to your path. They hold firmly to God and to you, for nothing is weighed, judged, benefited, elevated, accepted, or heard except what is taken from you and sealed with love for you. Eternal dwelling in Paradise is by obedience to you, and salvation from Hell is for those graced by your intercession. Proximity to you is proximity to God, and distance from you is distance from God. You are the guardians, the callers, the protectors, the sufficers, and the guiding Imams. You are the gate of faith, the gate of certainty, and the gate of acceptance, pardon, forgiveness, salvation, mercy, and the gate of the City of Wisdom. You are the prayer, fasting, months, years, nights, and days. You are the boundaries, laws, and guardians of the House and the Station. Love for you is triumph on the Day of Resurrection. Whoever opposes this belief and abandons certainty in it will find that their stance falls short of recognizing you, their ignorance prevents them from understanding the limits of your authority, and they deny the truth about God and you. They diminish your rank, even though God has elevated your station far beyond what they comprehend. If they had believed in your Imamate, they would not have rejected your honor. If they had understood your virtues, they would not have denied your merits. If they had affirmed allegiance to you, they would not have doubted your superiority. And if they had adhered to obedience to you, they would not have failed in their knowledge of you.
The Imam among you does not lack knowledge of anything in the Preserved Tablet (*al-lawh al-mahfuz*). You are, may God's blessings be upon you, the masters of the people of this world and the Hereafter, the kings of the world and the Hereafter. Your authority is an everlasting dominion, without end—it has

[57] As ‘Ali said in the Sermon of Luminous Light: “Muhammad is the Noble Prophet, and I am the Straight Path; Muhammad is the Most Gracious, Most Kind, and I am the Most High, the Glorious!”

existed from eternity and remains a covenant from God, entrusted and unbroken, a rope extended to the heavens. You, may God's blessings be upon you, are the radiant text that encompasses prophethood, messengership, succession, leadership, sovereignty, governance, Imamate, authority, guidance, virtue, blessings, knowledge, wisdom, nobility, infallibility, pardon, and forgiveness. You, may God's blessings be upon you, are the witnesses on the Day of Return, the rulers on the Day of Calling (*Yawm al-Tanad*). You are the ones who establish the religion of God, uphold His command, and guide His servants. God has made you in this world the maintainers of His religion and His truth, and in the Hereafter, the rulers of His command and the intercessors for His creation. Whomever God has blessed with allegiance to you and knowledge of you, He has never deprived of that blessing, nor has He denied joy to anyone through it. You, may God's blessings be upon you, are the chronicles of time, the laws of the age, the guardians of creation and command, the masters of resurrection and assembly.

The secrets of the Night of Power have descended upon you, and to you were presented the spirits on the Day of Creation and Command. To you, in the realm of the unseen, were shown the deeds of humanity—of those who believed and those who disbelieved.

To you, in the realm of spirits, are presented the actions of humans, and to you are brought the souls at their transition from the world of bodies to the world of presence. To you are they brought at the time of their gathering on the Day of Resurrection, for you to divide them, by God's command, into eternal bliss or the greatest torment. You are the Men of the Heights (*Rijal al-A’raf*), the witnesses. Whoever you witness in favor of is truly happy and blessed, and whoever you reject and testify against is truly wretched and forsaken.

You are the custodians of spirits, bodies, times, deeds, and wealth. Love for you is the ultimate hope, the definitive matter, and allegiance to you is one of the greatest divine blessings. By the truth of your greatness before Almighty God, O my masters (*mawli*) and my Lords (*saadati*), the horizons of your knowledge have not been veiled from those whose vision is blinded by ignorance of its light. Yet, in some, its signs have manifested, while others have been drenched by the rains of denial from its clouds and struck by the bolts of rejection from its lightning. The veil covering the path to your radiance has not been lifted, nor has the dawning of its brilliance revived them, except for the rare few whose spirits God has graced with your love. He has moistened their essence with the waters of acceptance of your cause, softened their hearts, and humbled them before the revelation of your secrets. They answered the call with obedience, submission, and belief until the Day of Meeting (*Yawm al-Mulaqan*). It is incumbent upon all creation to accept the blessings God has bestowed upon you and to affirm them, for the acceptance of deeds is contingent upon accepting the entirety of the secrets of your authority. Denial of it renders deeds void, even if they weigh as heavily as mountains. For none approach the Fountain (*Hawd*

al-Kawthar) except those who know you and whom you recognize. And how can there be recognition when the secrets of your authority are denied?
Woe to those who, when your virtues are presented, turn away; when your presence is witnessed, they do not testify; when they are called to bear witness to it, they deny it; and when your signs are recited to them, they disbelieve. They look upon them with eyes blinded, thinking they are guided, yet they wander astray. But blessed are those who have certainty in your signs, who affirm them, recognize your secrets, draw from the oceans of your generosity, do not incline to others besides you, and never tire of your mention. These are the ones on guidance from their Lord, and these are the truly successful.
You, may God's blessings be upon you, are the elevated ones, the exalted. Whoever allies with you ascends to the highest ranks, to *'Illiyyun*. And what do you know of *'Illiyyun*?[58] It is a record inscribed, sealed with love for you. Eternal bliss lies in loving you, O Family of Muhammad. To love you is worship; to remember you is joy; and to die with you is martyrdom.
Your allies are worshippers, even when they are at rest. Your enemies are destroyed, even if they perform acts of worship. You, may God's blessings be upon you, are the treasure of the truthful, the Imams of the faithful, and the leaders of all creation. You are the gates of blessings that God has opened for His creation, the signs He has erected for the perfect guidance of His servants, and the scales He has set to refine His religion and law. You are God's trust, mentioned in His Book, which none attain except those whom God has entrusted with His revelation and made a proof among His creation. Whoever assumes this trust apart from you bears its burden and the burden of all who follow his path, as clearly stated: Whoever kills a soul, it is as if they have killed all of humanity, and killing in the realm of the unseen is leading astray, while giving life is guidance.
You are the pure, sweet water; whoever seeks it finds overflowing streams and eternal bliss, but whoever turns away finds only saltiness and torment.
You, O Household of Muhammad, peace and blessings of Allah be upon you, are the trusts of prophethood and the depositories of valor.
Through your affirmation, the Quran was revealed, and through you, faith emerged and became manifest. You are the Family of Abraham, adorned with the garment of tribulation, patient in times of adversity and hardship.
You are the path to Allah, the way to Him, His spokespeople, and His guides. Allah has preserved you among the prophets, saying, **"Peace be upon the Family of YaSeen."**[59]
You are the refuge of servants when they are lost and the reconciliators when they dispute. By your light, guidance is attained; by your words, others are led; and by your excellence, the Quran has spoken.

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[58] Qur'an 83:19
[59] Qur'an 37:130

With your authority, faith is perfected. Allah has entrusted your hearts with the secrets of the unseen and the decrees of trials. He has made your sight reach the realm of divine power, your spirits a repository of sanctity and infallibility, and your homes a source of virtue and blessing.
You are the Supreme Book of Allah, untainted by falsehood from any direction. You are Allah’s hidden veil, His closest allies, and His tested believers. You are the noble leaders, the pure ones, and the patient in God and for God. You were transferred through the purest wombs and the finest loins.
You, peace be upon you, are a clay kneaded with the water of prophethood and the clouds of revelation and wisdom. You have blossomed into the plants of virtue and mercy.
You are the pillars of Allah, His decrees, His signs, and His milestones.
You are the concealed word, the fortified fortress, and the unshakable pillar. No thought can ascend to you, nor can anyone among humanity be compared to you.
You are the epitome of nobility, the pinnacle of honor, the embodiment of righteousness, and the ultimate source of glory. None is above you but Allah.
You are Allah's signs, words, stations, and proofs. His Word has spoken through you, and His will has manifested upon you. Your command reflects His command, and your position among creation mirrors His. Yet you are His servants and creations, purified from defilement and favored over jinn and humanity in every aspect and type.
You, peace be upon you, are the lofty stars and the radiant lights, shining from the sun of Fatimid infallibility in the sky of Muhammadan greatness.
You are the divine secrets placed within human forms, the prophetic branches extending from the resplendent Ahmadic tree, the radiant Hashimite glory, the guiding and rightly guided ones, neither of the East nor the West.
O my masters, you are the best of creation. Allah has honored you with truthful words, decisive proofs, and the inheritance of the Book and conclusive speech. He has granted you knowledge of fate and trials and the hidden truths, O Hidden Ones, inheritors of the Prophets, in your care rests the Ark of Wisdom, the Scrolls of Abraham, the staff of Moses, the armor of the Chosen One (peace be upon him), and the sword of the Commander of the Faithful. Allah has entrusted you with His secrets and safeguarded His veils through you.
You are the heirs of Prophets and Messengers, the guiding light for the eyes of the rightly guided. Through you, they see the manifest truth. By Allah, blessed is the one who supports you, and triumphant is the one who follows you. Wretched is the one who opposes you.
Whoever clings to you is on the path of truth, and whoever turns away from you is doomed. The one who advances before you deviates, while the one who takes refuge in you is granted salvation.

You are the gate through which people are tested. Whoever denies it is deprived, while whoever enters it is guided. You are the proof over those who are ignorant of it.
Through you, the descent of the message occurred, and by you, the word was perfected. Angels of mercy descend upon you, bearing verses and wisdom.
You are the source of Allah's grace and favor. Your ancestor, the Truthful and Trustworthy (peace be upon him), was truthful in what he conveyed, and he spoke not from desire. He is the custodian of Allah's decrees, as declared in the verse: **"We shall make you recite, and you will not forget."**[60] Allah has kept you pure from forgetfulness, spared you from error and tyranny, and supported you with infallibility and benevolence.
You are the noble, the wise, and the learned. No sage has ever been seen wielding the Pen of Wisdom as you do, nor has the Tablet of Majesty ever carried a letter of perfection other than yours.
You are the luminous beings who circumambulate the Throne of the Lord of all worlds. You existed before water and clay—indeed, before water and clay were even created.
Love for you, peace be upon you, is the inheritance of deeds and the perfection of all perfection. On the Day when the scrolls are unfolded, love for you will seal them with radiance. The darkness of sins will be illuminated with light, and misdeeds will transform into radiant gold. The shadow of night will vanish at the dawn of your luminous truth. The impurity of base metals will be purified upon encountering your divine elixir.
You are the guiding cloaks, the noble Imams. Love for you is a virtue with which sins cannot harm, while hatred for you is a sin that no virtue can erase. How can one claim love for you while preferring others over you, when all virtue belongs to Allah and to you? How can one claim to know you while recognizing truth outside of you, O my masters, lords, Imams, and the path to my salvation? By Allah, blessed is the one who loves and hopes in you, while wretched is the one who opposes you. Misguided is the one who follows others besides you, and doomed is the one who clings to anyone but you.
He who separates himself from you disbelieves, and he who accompanies you believes. Whoever advances ahead of you deviates, and whoever lags behind you is overwhelmed.
The one who sets himself against you is a criminal, and the one who hates you associates partners with Allah. The one who seeks your intercession succeeds, while the one who denies your rights rebels.
He who distances himself from you is a hypocrite, while he who aligns with you is connected. The one who denies your allegiance is ruined, and he who opposes you is disgraced and suffers utter loss. You are the family and trust of the Messenger, his legacy among creation, his known good deeds, and his noble

[60] Qur'an 87:6

progeny. Whoever connects with you has connected with him, and whoever severs ties with you has severed ties with him.
He who sends blessings upon you has fulfilled his trust and shown gratitude for divine blessings. Whoever recognizes you and turns his face toward you has reaped the fresh fruit of love, inhaled the finest ambergris, and enjoyed the purest musk. And Allah is sufficient as a witness.
You are the truth, the men of truth, from you is truth, to you returns truth, within you is truth, and through you is truth revealed. By you, truth has been clarified, and through your presence, truth has become manifest. In forsaking you, truth is abandoned, and whoever denies this has fallen into disbelief and ruin.
The Shari'ah is your words. The Tariqah is your actions. The Haqiqah is your states. You are the pinnacle of honor. Religion stems from you, guidance emanates from you, and faith is your recognition. Allah's pleasure is attained through following you, and your guardianship is the completion of prayer. Salvation at the moment of death, solace in the grave, light in darkness, and eternity in the gardens of paradise—all these are by virtue of your love. The angels crowd at your doorsteps, lower their wings upon your thresholds, boast in your service, and honor themselves by reaching you. The souls of prophets seek permission from Allah to visit your graves and kiss your thresholds and shrines. Even Jibril, despite his lofty station, is your humble servant, and the sun at its rising and setting sends peace upon you. You are the blessing and the praise, the essence of wisdom and glory, the abode of eternity and bliss, and the key to the Glorious Book—equal in number to the letters of *Bismillah al-Rahman al-Rahim*. O you upon whom divine blessings are unceasing, you are the rising luminaries of divine light, the guardians of day and night. You are the twelve tribes, the best among the tribes of prophets. You are the twelve chiefs, the noblest among the chiefs of messengers. You are the twelve constellations in the orbits of certainty, the twelve months in the Clear Book.
You are the 'Alif' of Majesty, the circle of beauty, the veil of grandeur, and the dot beneath the 'Bā'. You are the *Mathani* (Seven Oft-Repeated Verses) that Allah granted His Prophet, and the orbiting stars, while the sun of his message shines in the sky of divine might.
You are the confidants of the Prophet, the vessels of his secrets, and the heirs of the Trustworthy One. In his nation, you are a clear book and a guiding leader. By Allah, your love is the most manifest treasure and the most justly balanced wisdom. Whoever knows you has known Allah. Whoever reaches you has reached Allah. Whoever believes in you has believed in Allah.
And whoever turns away from you has gone astray, and his hands are severed. For religion is a balance—one side bearing *La ilaha illa Allah*, the other *Muhammadun Rasul Allah*, and its just measure lifted high: *Aliyyun Waliyyullah*. Tawhid and Prophethood cannot be weighed except with Wilayah, for Wilayah is the completion of religion and the ultimate hope of all aspirations.

If, on the scale opposite *La ilaha illa Allah*, the heavens and the earth were placed, *La ilaha illa Allah* would outweigh them.
But if, alongside Tawhid and Prophethood, *Aliyyun Waliyyullah* were placed, the balance would be perfected, for Wilayah is the culmination of faith and the secret of divine justice. Muhammad is the Messenger of Allah, and Ali is the Wali (guardian) of Allah. Where perfection is completed, balance is achieved, and religion without wilayah (divinely appointed leadership) is incomplete. That which is incomplete has no weight (in judgment).
Wherever wilayah exists, **tawhid** (the oneness of God) and **nubuwwah** (prophethood) are with it, and thus the religion is perfected and the scales (of justice) are balanced. Your wilayah, when placed in the scale of a servant, makes it heavier, and anything contrary to it is light and insignificant.
Allah has bound love for you upon His creation—whoever accepts it is purified and attains goodness, and whoever rejects it is corrupt and doomed. You are the essence and meaning of everything. You are the foremost of all attributes, the greatest of all names, the light of intellect, the writing of the divine tablet, the ink of knowledge, the radiance of the stars, the light and illumination of the sun, the sweetness and purity of water, the glow of gardens, the fragrance of flowers, the breath of the night's gentle breeze, the lifeblood of existence, the scent of rain, the pearls of the sea, and the shining faces of guidance.
You are the meaning of the verses and chapters of the Holy Book. Whoever knows you has known Allah. Whoever sees no difference between the outward and inward of your affair has attained sincerity and salvation. Whoever hears of your command and feels doubt or fear should not concern themselves with divine rulings or even believe in the existence of the Lord of Lords.
Whoever questions your status with "why" and "how" has opposed certainty and distanced themselves from the faith, for love of you is the ultimate test. By accepting your authority in both public and private, Allah examines and purifies hearts. Whoever harbors doubts should ask their mother about their father. Whoever's essence is deficient among people has no purification except through fire. You are the Face of Allah, His destination, His beloved, and His completion. You possess everything except **uluhiyyah** (divinity) and **khaliqiyyah** (creatorship), for those belong to Allah alone. (As) There is no god but Allah, and there is no one to be worshipped besides Him. Whoever takes you as lords instead of Allah has veiled themselves in disbelief. Whoever equates you with other creatures has disbelieved in the divine Creator. You are from Allah—but not His essence—and above all other creations.
Your followers are from you and with you; they love those who love you and oppose those who oppose you. Their resurrection is towards you, and their reckoning is upon you. On the Day of Judgment, they shall cling to your mantle. Their feet shall remain firm on the **Sirat** (the bridge over Hell) by the light of your wilayah. Their scales shall be heavy with love for you and following you.

Upon you be peace and blessings—for you are the cure for every ailment, and the sweet, pure water for the thirsty. Whoever drinks from the cool stream of your love is like one who drinks the antidote of Daryaq al-Farouq—no poison will ever harm him. But whoever acts outside your path is lost in misguidance; the more he works, the more he strays. For he journeys toward Allah without taking the path that leads to Him, attempting to enter through a door other than the one He designated for Himself and guided His servants toward. Such a person moves backward—every step he takes only increases his distance.
He is like one who drinks from the sea; the more he drinks, the thirstier he becomes. You, upon whom be Allah's blessings, are **the victorious party of Allah**, His close allies. Your followers uphold the true faith of Allah, live by it, and die by it, and through it, they will be gathered unto Him.
Your love is security, faith, and the abode of divine pleasure.
Whoever aligns with you shall dwell in **a life of contentment**, while whoever opposes you—his abode is **the abyss**. Whoever turns to you—**Allah's mercy and pardon envelop him**.

And connection to Him, and by Allah, may His name be Exalted, was to the believers merciful. Thus, He is with His love for you a crown and with His forgiveness a refuge, even if one were to drown in sins to the utmost extent. Your enemies—may God's curse be upon them—are perishing in His abode, for God does not look upon them even if their acts of worship were the purest of devotions among His servants. You, may prayers of God be upon you, are the people of the Prophet's Household, through whom He reminds His servants of the obligation of adhering to His command and holding firm to the steadfast handle. Through your obedience, you are the elect of the Most Merciful, the elite of His pure essence, the secret of the divine speech, the word and gateway of faith, the wisdom and proof of God, the luminous signs of guidance, the guardians of divine authority, and the fountain of His mercy. You are the essence of certainty and its reality, the straight path of God, its magnificence, the beginning of virtue and its culmination, the mother of the Book and its conclusion, the eloquence of speech and its guidance, the treasure of revelation and its safeguard, and the trust of remembrance and its preservation. Your titles are the radiant white moons and the rescuing ark on the night of misfortune. You are the celestial spheres, moving in the stormy seas, shining by their luminosity and bringing salvation to those who seek refuge in them. God has honored you with purification and has chosen you through divine contentment. He has made you the best among the people of the earth and the heavens after Muhammad, the seal of the prophets. You are the chosen ones whom He has preferred over mankind, and those born from you have been granted the finest of virtues. You are the covenant that God has taken upon His creation, and the guiding lights whom God has sanctified. He has chosen for Himself from among you the masters of the believers, and none is worthy of you except the

knowing and the perceptive. Whoever is sincere in loyalty to you attains success, even if he is submerged in the stormy waves of tribulation and the trials of darkness. Whoever walks in the path of guidance, follows the road of righteousness, and clings to your command is safe, protected, and under divine care, protected and preserved, he rejoices at his salvation from his side, struggling diligently, and he sings the tongue of safety in both of his states—nothing but bliss. In the morning, you are the sun of pride in the sky of exalted glory and radiant lights. Thus, no hands can reach it, and no eyes can perceive it. You are the radiant lamp, the gushing water, the shining moon, the overflowing stream, the pouring rain, the complete full moon, the guiding sign, the overshadowing sky, the magnificent blessing, the unfathomable sea, the unparalleled honor, the unknown decree, the abundant spring, the lush garden, the fragrant blossom, and the luminous moon. No evidence can stand against you, nor can an equal be found for you.
How can one resemble him whose grandfather is the chosen Prophet, whose father is the distributor of Paradise and Hell, and whose mother is al-Zahra, the Lady of the righteous women?! The mighty have diminished before your greatness, and the earth and heavens have humbled themselves before your exaltation. The tongues of eloquent speakers and poets fail to describe your attributes. What then remains for poets to say? You are all 'Alawi, with celestial spirits and divine, godly beauty, stationed upon a towering tree with vast branches, lofty edges, and enveloping shade. Its root is the Prophet, its branch is the Wali (Ali), its fruits are your knowledge and contentment, its light is your shining radiance, its brilliance is your luminous glow, and its covering is your Fatimid essence, carrying the fragrance of sandalwood. Its leaves are every pure believer; under its shade, every wretched hypocrite has strayed, while every loyal Shi'ite remains alive within it. You are the grace of God to whom the distressed turn, and the mercy of God by which the sinners seek refuge. You are a light created by the Lord of lords. Between you and the veil, there is no separation; rather, you are the very curtain before Him. The veil is your creation from light, and He has chosen you among the righteous, purified you among the pure, and appointed you as trustees of His revelation, witnesses over His creation, watchful eyes over His servants, and caretakers of His lands. You are the speaking tongue among His creation, and He has manifested you to His servants in the realm of humanity. He has honored the essence of human clay with your light. Peace be upon you, O family of Muhammad! You are the locus of God’s limits (mawdu’ hududa) and the completion of His obedience. He entrusted you with His revelation, veiled you with His unseen knowledge, and entrusted His religion to you. You proclaimed His word in His lands, described His grandeur to His servants, called towards His path, preceded others in His knowledge, affirmed His honor, commanded obedience to Him, and forbade disobedience to Him. You are God's trustees over His servants, His proof upon His earth and lands. The inhabitants of the heavens seek closeness to God

through your love and allegiance. The noble scribes present the deeds of the people to you, with your knowledge of them and your awareness of them, for the guardian must not be unaware of anything within his guardianship; for indeed, he is the trustee of God. If the matter of his authority (wilayah) were hidden from him, he would not be a trustworthy guardian **(amin)**, and whoever did not show loyalty to him would not be just . If some of it were known while some remained unknown, then he would be described as both knowledgeable and ignorant, ruling and dismissed. So, woe to a people who do not comprehend! O Family of Muhammad, you have ascended above all heights in the realm of divine majesty (jalal), and you have reached the peaks of ultimate truths, penetrating the essence of prophethood and imamate. Within you is both the sword and the pen in this world, and for you is the Pool of Kawthar and the Banner (liwa' al-hamd) in the Hereafter. The blessings of the world will be drawn toward you, and then We shall restore your turn and the advancing battalions, for it was a duty upon Us to grant victory to the believers. Time itself will apologize for its injustices against you, and the passing days will bow humbly before you. The decree will return to you, and the revolving changes of time will always rejoice at your dominion. The nights will restore what was lost of their injustices, and calamities and afflictions will be lifted from the world when your herald calls out, and your Riser stands, and the divine star rises, and the radiant planet appears. Then shall follow the Ahmadic successor, and the Muhammadan sultan, and the Alawi knight, and the lion of Haidar (Qasud Haydari), and the Hashemite honor (sharaf Hashimi), and the Fatimid chastity (haya' Fatimi), and the divine majesty (jalal rabbani), and the Hasanid beauty, and the Husaynite patience , and the Sajjadite asceticism (zuhd Sajjadi), and the Baqirite virtue , and the Sadiqi knowledge, and the Kazimite forbearance (hilm Kazimi), and the Rezaite decree , and the Jawadite generosity, and the guiding light of Hadi, and the Askarite presence. Leading him will be the celestial justice, and he will be commanded by the Solomonic sovereignty *(mulk Sulaymani)*, and the Qaim al-Mahdi shall rise, sealing the Muhammadan covenant ('ahd Muhammadi) and completing the honor of every prophet and saint. Then shall the divine command be manifest in the human form.

Then, God shall grant you power over your enemies, and He shall empower the flashing strikes of your warriors, striking them with severe punishment, and God will test the world by your return to it with joy. The truth will reveal you with the well-known sword against the creation.

O Family of Muhammad, your lofty honor is beyond what illusions and intellects can comprehend. Sending blessings upon you (salawat) is greater than striking necks in the path of God.

Your names, O Masters of the Servants (saadatul 'ibad), are written upon the leaves of trees, upon the wings of birds, upon the doors of Paradise and Hell, upon the feathers of the angels, upon the spheres of the heavens, upon the veils of divine majesty, and upon the banners of glory and grandeur. There is nothing

except that your names are written upon it, and the covenant of your authority is taken upon it.
By your names, birds glorify God in the expanse of the sky, and wild beasts in the barren deserts seek forgiveness for your followers, and the fish in the inhabited seas—for none attain salvation except by *your* authority (*wilayah*) and obedience (*ta'ah*), none shall be wretched except those who oppose you. You, O my masters, O Family of Muhammad (*Aal Muhammad*), are the honor of the Resurrection (*sharaf al-qiyamah*) and the rulers on the Day of Calamity (*hukam yawm al-tamah*). From God, you have been granted intercession (*shafa'ah*) and divine honor (*karamah*), and all of creation shall return to you tomorrow, be presented before you, and questioned about their love for you. Through this love, they shall be saved from punishment, and by its light, they shall cross the bridge (*sirat*). God has granted you the highest station and the exclusive rank (*al-maqam al-khass*), for you are the path of guidance (*nahj al-huda*) and the way to salvation (*tariq al-khalas*). You are the proof against the enemies of God, and He has made you the guides (*adillah*) for establishing His religion and the witnesses (*shuhada'*) over the truthfulness of His prophets. You are the clear evidence (*al-dalil al-wadih*) and the compassionate advisors (*al-shafiq al-nasih*), pointing to God's greatness and affirming His undeniable proof.
You are the radiant star (*al-kawkab al-durri*), ignited from a blessed tree (*shajarat mubarakah*), whose roots are firmly established, and whose branches extend into the heavens. Its drink is from Kawthar, from the river of Paradise (*nahr al-firdaws*). Its essence is light, its fruit is joy, and its leaves are a shade for the people of divine response. You are God's grace (*ni'mat Allah*), His mercy (*rahmah*), His forgiveness (*maghfirah*), and His absolution (*'afw*). And God's absolution is not given except to those who seek His pleasure and forgiveness (*ridwan wa 'afw*). For indeed, God, exalted is He, has made your authority (*wilayah*) and love (*hub*) the path to salvation, guiding His servants toward it.
Whoever dislikes your authority has indeed rejected God's pleasure and forgiveness and has turned away from His mercy, for God has decreed upon Himself that He shall not show mercy to a servant who opposes you nor withhold His mercy from a loyal follower who is devoted to you. You are God's guidance (*huda Allah*), and whoever follows this guidance shall never go astray in this world nor be wretched in the Hereafter, for he stands upon truth, with the people of truth (*rijal al-haqq*). There is no forgiveness for his transgressions, for when the cause is removed, the effect is removed as well. God took your covenant upon all creation (*'ahd 'alaykum 'ala al-baraaya*), and He promised them that by upholding it, they would attain salvation on the Day of Judgment (*najah yawm al-qiyamah*). Yet they broke it, denied it, and neglected it.
God and His Prophet had entrusted their nation with you, yet they opposed that trust. Thus, God brought forth for you followers (*shi'ah*) who do not break the covenant. They accepted you as leaders (*a'immah*), and God accepted them as

His devoted servants (*‘ibad*). The Messenger was pleased with them as a nation (*ummah*), and you were pleased with them as followers (*shi‘ah*). They believe in both the outward and inward meanings of your secrets and submit to your command, thus earning God's pleasure, the pleasure of His Messenger, and your own pleasure, which is Paradise. You are the masters of the servants (*sadat al-‘ibad*), the leaders of the lands (*sadat al-bilad*), and the rulers on the Day of Return (*hukam yawm al-ma‘ad*). Whoever witnesses your station with the eye of certainty (*‘ayn al-yaqin*) has surely attained true belief and the ultimate goal. You are the poles (*aqtab*), the pillars (*awtad*), and the blessing which God has commanded His servants to be grateful for. Everything in existence seeks nearness to God through your authority (*wilayah*) and seeks refuge from His wrath through love for you—except mankind.

So, may God's blessings be upon you, a blessing that pleases Him for your sake. You are the sanctified months (*ashhur al-hurum*), the protectors of blessings (*awliya’ al-ni‘am*), the sources of generosity (*ma‘arif al-karam*), the fountains of wisdom (*yanabi‘ al-hikmah*), and the leaders of nations (*qudat al-umam*). Blessed are those firmly established in knowledge, your knowledge and those who comprehend its interpretation (*ta’wil*) and follow its path are the ones who drink from the Spring of Life (*‘Ayn al-Hayat*) and reap the fruits of salvation (*thamar al-najat*). They are guided by the light of the niche (*nur al-mishkat*). You are the foremost in divine light (*al-sabiqun fi al-nur*), and your precedence over all and your finality over all is proof that you are the perfection of all (*kamal al-kull*). The banner (*liwa’*) in your judgment on the Day of Meeting (*yawm al-liqa’*) is proof that every banner raised is beneath yours and that every rank elevated remains below your rank. The presence of the Pool (*al-hawd*) and the privilege of drinking from it on the Day of Thirst (*yawm al-wird*) is proof that your authority (*wilayah*) is the very essence of life (*‘ayn al-hayat*). Whoever does not seek it remains parched (*zama’an*).

The fact that deeds are weighed (*wazn al-a‘mal*) and the records of all servants are presented before you (*‘ard sahayif al-‘ibad ‘alaykum*) is proof that your authority is the criterion for accepted deeds (*al-‘amal al-maqbul*). Whoever does not bring it forth has neither deeds nor a balance (*mizan*).

The truth that the Path is your path and that you are the guardians of the Heights (*rijal al-a‘raf*) upon it is proof that none shall cross it with firm footing except those who know you and whom you acknowledge.

Blessed is the one who, in this world, has recognized you (*‘arafakum*) and drawn from the ocean of your generosity (*bahr judikum*), drinking deeply from its abundance. You are the divine Logos (*kalima*) through which the Lord spoke, and from which all blessings were manifested. You are the limitless grace of God (*fadhl Allah*) and His countless bounties.

Thus, it is said in poetry:

مـــن رام ان يحصـــى فضـــائلكم رام المحـــــال وحـــــاول التلفــــــا

Whoever seeks to count your virtues attempts the impossible and brings about their own ruin

كلا ولو اعد النجوم وما تحت النجوم عليه قد وقفا

Never, even if one counted the stars, and all that lies beneath them stood still before it

و انه وزن الجبال ولو كان الرمال وذرها عرفا

Or if he weighed the mountains, even then, if the sands and their grains were known.

اوعد انفاس الانام وما سكب الغمار وقطرما وكفا

Or if he counted the breaths of all mankind, Or the pouring rain and its falling drops—it would not suffice.

واحاط بالبحر المحيط ولو شرفا نال الثريا صاعدا أشرفا

Or if he encompassed the vast ocean, even then, or reached the Pleiades, ascending in honor

فلان فضل الله ليس له عد وانتم فضله وكفى

So-and-so is the grace of Allah has no limit, And you are His grace, and that suffices.

O family of Muhammad, peace be upon you. As for your radiant light, it is the first light Allah created. As for existence and the existent, Allah brought them into being through you. As for the other prophets, it is through your light and your appearance that Allah honored them. As for His sacred house, it is through your presence within it that the faces of Allah's servants turn towards it. As for the means and matters, it is through you that every supplicant turns to Allah. As for monotheism and glorification, it is through you that every seeker finds guidance towards Allah. As for righteous deeds, without your love, Allah does not accept them. As for the balance of the scales, it is by the light of your guardianship that the balance is made weighty before Allah. You are the best that a servant can hold onto in the presence of Allah. Exalted is your station, O guardians of Allah's religion, beyond the descriptions of those who try to describe you. You were the leaders of creation, and your knowledge is the light that reveals all hidden truths. The intellects are incapable of comprehending your knowledge, and the imaginations fall short of grasping your true essence. Your virtues are countless, and they cannot be measured nor fully understood. You are, peace be upon you, the grace of Allah and His knowledge, and Allah's knowledge and grace are infinite. How could your grace ever be exhausted, O masters? You are the complete words of Allah and His light, which is never obscured by darkness. Your virtue has no end, unless the seas were to run dry and the light of the sun were to disappear. What has been known or described by any describer, even if they elaborate or become eloquent, is nothing but a small part of your praise. Even if all pens and tongues were to speak of you, they would still fall short. The praise for you, O family of Muhammad, is beyond the comprehension of any mind. No matter how much one speaks, they cannot fully

capture the extent of your greatness. Your virtues surpass the bounds of the universe. No matter how much praise is given, it will always be insufficient to contain your greatness. The skies and seas are incapable of encompassing your qualities, and the heavens themselves fall short in comparison. The words I have spoken are but a mere attempt, and how can anyone truly grasp your essence, for you are the chosen ones, favored by the Most Merciful, and your light remains ever-shining.
And what can surround the true meaning of your essence? You are but few, and how could it be otherwise when the Generous Lord is the One who favored you? The praiser and the wise one who remembers you is the one who clarifies and explains your remembrance. What tongue can exceed the glory of the majestic Book, and how can anyone fully articulate your virtues? What strength do humans have to count the drops of rain? What I have revealed is but a glimpse of the hidden truth. Your secrets are those that no proof but the most evident guide could reveal, and their clarity to the eyes and to the truth was denied by some people out of ignorance and others out of rejection. A group doubted them with suspicion and disdain, while others were led astray by envy. This is something that became visible to the eye of my soul, from the lantern of your light, yet it remains an obstacle for the arrogant among the ignorant to witness, and for the envious to comprehend its profound meaning. The rejection of those who harbor hatred toward the beauty of your presence is like one who draws a cup of water from the sea and returns it, thus it was said in poetry:
ولـــوان ليلـــى ارســلت ســنريها مـن الحـب سـياكم تجـد مـا نريـدها
And if Layla were to send (a message), we would show her, that love is in your path, and she would find what we desire for her.
ونحـن المـوالى فـي القبائـل جمعهـا وامـا لـدى ليلـى فـنحن عبيـدها
And we are the loyal ones among all the tribes, but when it comes to Layla, we are her servants.
بديعـة حسـن كـل حـين جمالهـا ومـن وجههـا انـواره تسـتفيدها
A marvel of beauty at all times is her elegance, and from her face, its lights derive their glow.
وكـل شـذاء عطـر الكـون نشـرها وكـل عطـا منهـا ومـن يـدها
And every fragrant scent in the universe is spread by her, and every gift comes from her and from her hand.
وانـي وان بالغـت فـي وصـف حبهـا وعاليـت حتـى قيـل انـي لبيـدها
And even if I exaggerate in describing my love for her, and rise so high that it is said I am bound to her.
كمغتـرف مـن سـاحل البحـر غرفـة براحتـه يومـا وفيـه يعيـدها
Like one who scoops a handful from the shore of the sea, one day with his palm, only to return it back into it.

May Allah send blessings upon you, O masters of creation and tongue of truth and sincerity, with a blessing that none can count except the One who has raised

you above all His creation.As for me, O my lords, my guardians, my imams, my masters, those whose covenant was taken upon me in the realm of particles—those whose love is my obligation, my tradition, my religion, my qibla, my Hajj, my Umrah, my direction, my world and my Hereafter, my faith, my creed, my certainty, my knowledge, my provision for my return, my treasure for the day of my poverty and need before Allah on the day of my questioning, my light in my grave and burial pit, my solace in my tomb and loneliness, and the seal of my deeds and the completion of my religion and creed with you. And the one who praises you stands at the door of your generosity, reciting your praises, hoping for your gifts and offerings, while the fountains of those who seek from the oceans of your generosity overflow [.......]Give in charity, believe, and grant freedom, for you are the seas of generosity and the sanctuary from ruin. Indeed, with what you have revealed of your hidden secrets, I have become, among those who are loyal to you and those who are hostile to you, despised and rejected. I see none but adversaries, yet by Allah's care and your grace, I am preserved, observed, and safeguarded. I say: I praise Allah for guiding me to your favor and leading me aright, and I thank Him and you for granting me knowledge of you, bestowing upon me His grace, and directing me toward Him through your guidance, and bestowed on this (matter) is (the) poem:

لقد شاع عني ذكر ليلى وأنني كلفت بها عشقا وهمت بها وجدا

It has spread about me the mention of Layla, and that I have been passionately in love with her, and deeply enamored.

وأصبحت ادعى سيدا بين قومها كما أنني أصبحت فيها لها عبدا

And I have become called a master among her people, just as I have, in her love, become her devoted servant.

الا في الورى في حبهم فأراهم وذا مانحا صدا وذا معرضا جدا

Behold, among the people, in their love, I see—One who grants affection, and another who turns away completely.

وذا عابسا وجها يطول انفه على كاني قد قتلت له جدا

And another who frowns, his nose held high, as if I had slain his dearest kin.

ولاذنب لي في هجرهم لي وهجرهم سوى انني أصبحت في علمها فردا

Yet I bear no guilt for their abandonment of me and their estrangement, except that I have become, in my devotion to her, singular and unmatched.

ولو عرفوا ما قد عرفت وتمموا حماها كما تممته اعذر واجدا

And if they knew what I have known and fully upheld, her sanctuary as I have, they would excuse the one in love.

وظنوا وبعض الظن اثم وشنعوا بأن امتداحى جاوز الحدا

But they assumed—and some assumptions are sin—and denounced me, claiming my praise had exceeded all bounds.

فوالله ما وصفي لها جاز حده ولكنها في حسنها جاوز الحدا

By Allah, my description of her has not exceeded its limits, but rather, it is her beauty that has surpassed all bounds.

O my masters and lords, I bear witness to Allah and to you that I am a believer in you, a follower of you, arriving at your threshold, fleeing towards you with my hopes. I place my trust in you in all conditions, seeking refuge in you from the evil of this world and the Hereafter. By Allah’s grace, I acknowledge your authority and submit to you, surrendering my affairs to you. I am devoted to your greatness, humbled before your leadership, drawing near to Allah through my loyalty to you, and distancing myself from those who oppose you. For those who deny your rank, elevate themselves above you, and contend with your sovereignty, they will ultimately be overtaken by your rule. The swords of foolishness are drawn against you, while envy and hostility rise against you.Yet your name soars above creation, bringing dignity to the humiliated and instilling hope in your enemies.

I bear witness before you that I believe in what I have written and explained, and that I am steadfast in my belief in what I have stated and clarified, both outwardly and inwardly. Your secret is my secret, and your public declaration is my declaration, as well as my soul and body. This is my hand, my limbs, my senses, my inner thoughts, and my conscience, all in agreement with your guardianship. I place my trust in the tail of your leadership, on the oath that God has taken from me, renewing my allegiance at all times, maintaining it from the creation until the Day of Resurrection, with a covenant that never fades, a pact that never dissolves, and a bond that is connected to your guardianship, the guardianship of God. I oppose those who deny it, and I seek through this the face of God and your pleasure in this world and the hereafter. As for the desires and approval of the creation, that is a goal that cannot be achieved, for they did not accept from God what He has given them through you. So how could they accept from a servant who has revealed your secrets to them? Since eloquence falls short of what God has granted you in terms of exaltation, and the needs of the praise-givers and seekers are known to you, and are combined with your kindness, leading to success and salvation, I wanted to conclude this book with this piece of poetry:

سركم لا يناله الفكر وأمركم في الورى له خطر
Your secret cannot be grasped by thought, and your matter in the world holds great significance.
مستصعب فك زهره خطر ووصفكم لايطيقه البشر
It is difficult; its flower is perilous to pluck, and describing you is beyond human capacity.
ومدحكم شرفت به السور وجودكم للوجود علته

Your praise has honored the verses (of scripture), and your existence is the very reason for existence.

ونـــــوركم للظهـــــور اتيــــه وانـــــتم للســـــجود قبلتـــــه

Your light is destined to manifest, and you are the qibla of prostration.

وحـــــبكم للمحــــب كعبتـــــه يســــعى بهـــا طائفـــا ويعتمـــر

Your love is the Kaaba for the lover, around which he circumambulates and performs pilgrimage.

لـــولاكم مـــا اســـتدارت الا كـــر ولا اســـتنارت شـــمس ولا قمـــر

If not for you, the spheres would not have revolved, nor would the sun or the moon have shone.

ولاتبـــدى غصـــن ولا ثمـــر ولابـــدى ورق ولاخضـــر ولاســـرى بـــارق

Neither would a branch appear nor a fruit, nor would a leaf sprout nor anything turn green, nor would lightning flash

ولامطـــر إلـــيكم فـــي الحســـاب مرجعنـــا وعنـــدكم فـــي الايـــاب مجمعنـــا وانـــتم

Nor would rain fall, to you is our return in reckoning, and with you is our gathering in the hereafter, and you are..

فـــي التـــاب مفزعنـــا وحـــبكم فـــي المـــاب ينفعنـــا بـــه ذنـــوب المحـــب يغتفـــر

..you are our refuge in repentance, and your love benefits us, through it the sins of the lover are forgiven.

ياســـادة قـــد زكـــت معـــارفهم وطـــاب اصـــلا وســـاد عـــارفهم وخـــاب فـــي

O masters, whose knowledge is purified, and whose origins are noble, and whose followers are honored. Doomed is..

بعثـــة مخـــالفهم وان بلـــوت الـــورى لتعـــرفهم فاصـــلهم بـــالولاء مختبـــر

Doomed is he who opposes them, and if creation is tested, they will recognize them, for their loyalty is the true trial.

انـــتم رجـــائي وحـــبكم أملـــي عليـــه يـــوم المعـــاد متكلـــي فكيـــف يخشـــى حـــر

You are my hope, and your love is my aspiration, upon it, I rely on the Day of Judgment.

الســعير ولــي ســـافعان محمـــد وعلـــي أو يعتريـــه مـــن ســـرها ســـرد

How could a follower of Muhammad and Ali fear the scorching heat of Hell or be afflicted by its torment?

عبـــدكم الحـــافظ الفقـــر علـــى أعتـــاب احســـانكم يـــروم فـــلا تخيبـــوه يـــا

I am your servant, the faqir Hafiz, standing humbly at the threshold of your generosity. Do not turn him away, O..

ســـادتي امـــلا واقســـموه يـــوم المعـــاد الـــى ظـــل ظليـــل نســـيمه عطـــر

O my masters, fulfill his hope and guide him on the Day of Judgment, to a shaded paradise with a fragrant breeze

صـــلى علـــيكم رب العبـــاد كمـــا صـــفاكم واصـــطفاكم كرمـــا وزاد عبـــد والاكـــم نعمـــا

May the Lord of all creation send His blessings upon you, as He purified and chose you with honor, and may He increase the blessings of the servant who follows you.

مـــاغرد الطيـــر فـــي الغصـــون ومـــا نـــاح حمـــام فـــي مكـــة شـــجر

The bird did not sing in the branches, nor did the dove lament in the mother of trees.

And grant me their victory and the days of their rule. Keep me in the valley of their love and the path of their law. Guide me in their way and grant me their triumph and the days of their dominion. Keep me in their kingdom and their sovereignty. Let me live according to their methodology and traditions, and let me die in love for them and their path. Erase the poverty of my being and the hardship of my fate through the love of their generosity and the water of their favor. Forgive my sins through Your mercy and their mercy. Bind the loose ends of my sins with the intercession of their mediation, and dissolve the burdens upon my neck with the chains of Your compassion and their compassion. Make me among them and in their ranks. Steady my feet on the heights of their knowledge. Make my refuge, in my return, the caves of their protection. Let my sanctuary, in my fear, be the fortresses of their safeguard. Make my haven, on the day of my escape, the strongholds of their protection. Let my treasure, in my confusion, be the stored wealth of their love. Let my hopes, on the day of my need, be tied to their honor. I hold firmly to Your grasp, O Lord, and to their grasp. Take hold of my destiny with care. Guide me to Your obedience and their obedience, until You unite me with this declaration in the abode of eternity, in the vicinity of Your honor and their honor. Indeed, You are the Guardian of all good deeds and the Answerer of supplications. Through Your mercy, Your forgiveness, Your honor, Your care, and Your kindness—O Most Merciful of the merciful, O Most Generous of the generous, O Refuge of those who seek refuge—May blessings be upon the best of Your creation, the manifestation of Your divine grace, our master and prophet, the intercessor of our sins, the light of our eyes, the healer of our hearts, the Seal of the Prophets, the Master of Messengers, and the Beloved of the Lord of the worlds, Muhammad, and his pure family—especially the righteous ones:

The Commander of the Faithful, **Ali ibn Abi Talib**,
The Lady of the Women of the Worlds, **Fatimah al-Zahra**,
The Leaders of the Youth of Paradise, **Hasan and Husayn**,
And the devout ones: **Ali Zain al-Abidin, Muhammad al-Baqir, Ja'far al-Sadiq, Musa al-Kadhim, Ali al-Ridha, Muhammad al-Taqi, Ali al-Naqi, Hasan al-Askari, and the Mahdi al-Hadi**, the Seal of the Imams, the Master of Time, the Clear Proof, the Vicegerent of the Most Merciful, and the Divine Proof over all creation from the first to the last. O Allah, grant us the honor of meeting the Seal of the Successors, by the right of Muhammad and his pure progeny.
Amen, O Lord of the worlds, O Answerer of the prayers of the distressed.
The end.